

found in the manuscript of *Nāmasaṅgrahamālā* by one Appaya Dikṣita. As no better copy had been forthcoming, a careful edition based on the two fragments was published in the Trivandrum Sanskrit Series, No. 172 (1954).¹

The *Kathāsāra*,¹ in the present edition too, incomplete but better than the one issued in 1924. The work divides the running narrative of the original into *paricchedas* and carries it up to Upahāravarman's intrigue with *Kalpasundarī* in the third *Ucchvāsa* of the *Daśakumāra*. The author tells us with commendable modesty that he has no claim to literary finish and that he recounts in a brief compass the story of the *Avantisundarī*, for the love of telling good tales (I. 9-10). His summary is in the main found to be faithful not only to the *Avantisundarī* so far published but also to the *Daśakumāra*, with a quarter of which it overlaps. It is written in a simple style, indenting often on the words of the original. It is anonymous and employs the word '*ānanda*' as a mark in the last stanza of each canto. Bhoja in his *Śṛṅgāraprakāśa* says that a poet called *Pañcaśikha* used the word '*ānanda*' as a mark in the last stanza of each canto of his work *Sūdrakakathā*. The *Kathāsāra* is obviously a different work and will remain anonymous until further researches disclose the name of the author. In the absence, however, of a complete original, it will be a source of information, in regard to Daṇḍin's prose work.

The *Daśakumāra* is a trunk without beginning or ending and its very title is an anomaly. Daṇḍin's original and the *Kathāsāra* apply the term '*Kumāra*' to the prince *Rājavāhana* alone. Even if it is taken in the sense of 'a boy' the title is a misfit; for Daṇḍin's scheme of the story contains not ten but eleven boys, the prince and his ten companions. The *Pūrvapīṭhikā* leaves out *Devarakṣita*, one of the companions, the son of the pious *Satyasarma* who leaves the 'Flower City', his native land, and sets up a family in an *agrahāra* in the *Kāverī* delta; it also personates *Somadatta*, the son of *Brahmadatta*, the king's family priest, as the son of *Satyavarman*. In Daṇḍin's original as summarised by the *Kathāsāra*, *Devarakṣita* figures as a watcher of the entrance of the cave through which the prince enters the nether worlds. It appears that when the earlier portion was not available and the *Pūrvapīṭhikā* was

1. For a detailed review of the *Avantisundarī*, see also Dr. V. Raghavan, J. of the Travancore Uni. Mss. Library, v.VII, end.

In the initial stage Daṇḍin's style is elaborate; there are long compounds and sentences extending over a page and abundance of śleṣa of different varieties; but as we proceed further, the style changes to suit the subject matter, as permitted by the great critic Ānandavardhana 'रचना विपरिवर्तम्', and we find a simpler style, pithy and well turned expressions gracefully arranged, and long descriptions alternating with vivid scenes charged with rapidity of action. In spite of the hopelessly fragmentary nature of the text, one can see Daṇḍin here in the sweet diction, the picturesque characterization and other features that we are familiar with in the *Daśakumāra*.

Daṇḍin mentions Bāṇa and his Kādambarī by name. He adopts ideas, expressions and descriptions of Bāṇa, and transforms them in the mint of his imagination investing them with fresh vigour and beauty. In the episode of Kādambarī, he follows the thread of the story of Bāṇa but differs from its continuation by Bāṇa's son. He connects his work with Kādambarī by making Kapiñjala take birth as the Brāhman Mātanga, and Puṇḍarika relate his tale to cheer up Mandākinī. His mastery of vocabulary is evident in the story of Mantragupta² which is composed of words that contain no labial letters. In the Kathāsāra, Somadatta, stricken with fever, tells his tale in words which contain only the soft twentyfour letters out of the fortytwo, in the Sanskrit alphabet (VII. 15-48). The story consists of thirty four stanzas in Upajāti of eleven syllables; they flow with ease, without betraying the restrictions the author has imposed upon himself. It is clear from this that Daṇḍin has another stupendous feat to his credit in the story of Somadatta in the original. These literary feats, it may be observed, are quite in keeping with his authorship of *Dvīsandhāna*, a poem in double entendre, narrating, at the same time, the story of the Rāmāyaṇa and the Mahābhārata. The story of Somadatta is composed in the twentyfour letters constituting the Tamil alphabet with the exception of *ḷ*(*ḷ*) and *ṛ*(*ṛ*); and it seems that Daṇḍin, imbued as he was with Tamil culture, tried his hand in the novel field of writing a Sanskrit piece in the alphabet of Tamil and succeeded.

Daṇḍin's varied knowledge is borne out in his description of the elephants and horses in the army, his proficiency in

1. Dhvanyāloka, N.S. edn., p. 143.

2. Daśakumāra. N. S. edn., pp. 234-50.

Dharmaśāstra and Gr̥hyasūtra in the portrayal of the Brahman villages on the banks of the Kāveri delta,¹ and in the science of yogic practices in the depiction of the penance of Ripuñjaya.² The thoughts and expressions of the Arthaśāstra of Kauṭalya run throughout the texture of his work. In his knowledge of astrology, medicine, herbs, plants, Āgamas, Purāṇas and architecture, Daṇḍin leaves many great writers far behind.

The scheme of Daṇḍin's story is this: Ripuñjaya the last of the Bṛhadratha dynasty and ruler of Magadha is childless. He abandons his kingdom, repairs to a hermitage on the bank of the river Narmadā and practises austerities. God Viṣṇu being pleased, grants him a boon that a son will be born to him, who will defeat the ruler of Ujjain and brave the stroke of Āmaraka (God Śiva of Ujjain). His penance extends over many long centuries, when the dynasties from Putikaśor Pradyotas down to Potas (Hauṇas or Maunas according to Purāṇas) rule over the country and disappear. He returns to Magadha where his son Rājahanṣa is born. He entrusts his kingdom to his son, retires to his hermitage where he leaves off his mortal body for a seat by the side of God Viṣṇu. Rājahanṣa marries Vasumatī, the princess of the Puṇḍra country and defeats Mānasāra the king of Mālava, in battle. Here the story of the Avantisundarī begins.

Mānasāra comes of the best Kṣatriya race to whom honor through counts more than life. He propitiates Āmaraka with the rite of selling human flesh and obtains a sword ensuring victory over his enemy. He then challenges the Magadha king for another trial of strength. Rājahanṣa seeing that Mānasāra has grown stronger by external aid, sends away his pregnant queen with trusted ministers to a safe retreat in the Vindhya forest and encounters the enemy. A bloody battle takes place in which the Magadha ruler is defeated and driven to the retreat where his queen and ministers are taking shelter. Meanwhile, his queen gives birth to a son named Hanṣa-
vāhana, whom a celestial angel in the form of a swan snatches away.

and offers worship. In due course she conceives and gives birth to another son, Rājavāhana. Sons are also born to the four ministers and the Purohit who accompanied the queen. Five stray infants who prove to be the sons of the lost ministers and ally of the king are also brought to the hermitage, to be companions to the prince; and all grow up in amity.

Vāmadeva asks the prince to go out for the conquest of regions and recover the lost kingdom of his father. The prince starts with his ten companions and meets a Brahman Mātānga in the Vindhya. The Brahman seeks the aid of the prince to obtain lordship over the Asura world which is promised to him by God Śiva. When the companions are asleep, he takes the prince through a cave to the regions of Asuras, marries the princess Mandākinī and rules over the realm.

The companions who miss the prince station one among them, Devarakṣita, to watch at the gate of the cave, and the others search for him in different directions, where he might emerge by other exits. Mandākinī presents the prince with a wonderful gem that gives the wearer freedom from hunger and thirst; and he takes leave of the happy couple and proceeds to Ujjain. There he meets Puṣpodbhava his companion who recounts his story; he falls in love with the princess Avantī-sundarī, the daughter of Mānasāra. In the temple of Ujjain, he comes across the Brahman, Vidyeśvara, a magician of Cīdambaram, and then Somadatta another companion who tells his story. Through the contrivance of the magician, he marries the princess; and after reverses for two months, meets the other companions at Campā; they all severally narrate their adventures.

Daṇḍin mentions Potas¹ in the place of Hanṇas or Maunās, the last of the local dynasties mentioned by the Purāṇas. A few particulars furnished by the work which are reminiscent of certain facts of the history of the Pallavas may be set forth here. After a long exile, says Daṇḍin, Ripuṇjaya returns to Magadha and renounces his kingdom in favour of his son

1. *Pota* seems to be an abbreviated form of Potarāja (lord of ships) a title by which the Pallavas of Kanchi were known, and it is possible that in view of the prominence given to their maritime activities the Pallavas called themselves Potarājas. It may be noted here that Daṇḍin calls the merchant-prince who earned large wealth by overseas trade by the name Potapa.

Rājahanṣa, whom the learned people place on the throne.¹ Rājahanṣa is described as a partial incarnation of Viṣṇu² and his two sons Hanṣavāhana and Rājavāhana, as incarnations of Pradyumna and Sāmba. The last two are the sons of Śrī Kṛṣṇa and two of the holy Pañcavīras of the Vṛṣṇis;³ and a temple⁴ is set up for them. The Pallava kings are praised as partial incarnations of Viṣṇu.⁵ Nandīvarman Pallavamalla was a devout Vaiṣṇava⁶ and he was placed on the throne by the people of the city.⁷ He is known to have built the Vaikuṇṭha Perumāḷ temple at Kāñcī. Daṇḍin describes Rājahanṣa as a lover of elephants⁸ and his army consists of huge corps of elephants.⁹ The Pallava sovereigns are said to be well-versed in elephant-lore and Rājasimha is extolled for his proficiency in *Gaja Śāstra*¹⁰. Daṇḍin's Rājahanṣa has a state elephant in Hemakūṭa and a state horse in Bhadravāhana; while the state elephant of Paramēśvaravarman I is called Arivāraṇa and his state horse, Atiśaya.¹¹ Pallavamalla was very fond of elephants and captured the elephant Paṭṭavardhana as a booty from a Gaṅga king.¹² The magnificent sculptures of elephants at Māmallapuram also bear witness to the great regard the Pallavas had for the animal. In our work the queen of Rājahanṣa offers worship to Guha

1. "सुजन्मा राजहंसः.....अनवद्यैः सङ्ग्रहाहृत्य मद्याभ्यारोयत् (अद्याभ्यारोपितः) प्रतापलक्ष्मीम् ।", *As.* p. 154.

2. 'अतोऽयमंशावतारो नरसत्त्वस्य', *Ibid.*

3. 'मनुष्यप्रकृतीन् देवान् कीर्त्यमानान् निबोधत ।

संकरणो वासुदेवः प्रद्युम्नः साम्य एव च ।

अनिरुद्धश्च पञ्चैते वंशवीराः प्रकीर्तिताः ॥' (*Vāyu Purāṇa*, chap. 97); *Ep. Ind.* Vol. XXIV., pp. 196-98.

4. 'पञ्चवीरकोष्ठे संगीतकमनुष्ठास्यति ।' *Daśakumāra*, N. S. Edn., p. 17.

5. 'विष्णोरंशावतार इव वंशावतारः पल्लवानाम्', *S.I.I.*, Vol. II, part III, p. 347.

6. *S.I.I.* Vol. II, part V, p. 519.

7. *S.I.I.* Vol. IV, No. 135.

8. *As.* pp. 79, 203.

9. *As.* pp. 77-88.

10. *Cl. his titles in inscriptions S.I.I.*, Vol. II, part I, pp. 15, (रमविद्याधर, 16 (रमसत्त्वराज)

11. *S.I.I.*, Vol. I, p. 153 ff.

12. *S.I.I.*, Vol. II, part V.

in a temple (*guhālaya*) and sees a picture of Guha playing near his parents¹ (*Somāskanda*), and a son is born to her by the grace of the God. Rājasimha is described in his inscriptions² as having taken birth from Parameśvara as 'Guha from Siva'. The representation of *Somāskanda* is found on the walls of the temples built by Rājasimha. Daṇḍin mentions one Bāṇadeva, son of a feudatory, as holding the royal umbrella over Rājaharṣa; and the Bāṇa chieftains of the south were, many of them, feudatories of the Pallava kings. These and other parallel details which could not be attributed to sheer chance, suggest that Daṇḍin, a court-poet of Pallava kings, was strongly influenced by the events of contemporary history.

The work contains descriptions of ancient dynasties corresponding to the accounts given in the *Matsya*, *Vāyu* and other *Purāṇas*. There are, however, a few points of difference which deserve mention. Unlike the *Purāṇas*, Daṇḍin calls the dynasty that succeeded the Bṛhadrathas, *Putikas*. Putika, (Pulika or Punika according to the *Purāṇas*), was a king of Avanti; he killed Vitihoṭra, who succeeded Ripuñjaya, and anointed his son Pradyota as king in the realm.³ Pradyota was a harsh ruler, the people called him Caṇḍa and his *harem* contained 16,000 ladies.⁴ The *Purāṇas* are unanimous in saying that Kauṣalya uprooted the eight sons of Mahāpadma and placed Candragupta on the throne; and Daṇḍin is alone in saying that Āryaka the minister uprooted the eight sons one after another, when the high-minded Cāṇakya, whose anger was roused, established Candragupta Maurya on the throne.⁵ The minister Śakaṭāra who figures prominently in the legends is conspicuous by his absence from Daṇḍin. Again Puṣyamitra Śuṅga, the commander, says Daṇḍin, killed Mūladeva in

1. *Av.* pp. 156-7., and *Av. Sāra*, III. 37, 38.

2. *S.I.I.*, Vol. I, p. 12. No. 24; and *I.A.* XLVIII (1918), p. 231.

3. In the light of Daṇḍin's version, the passage. 'महाकालमहेप्रद्योतस्य पौनिकं कुमारम्', in the *Harṣacarita*, may be read as 'महाकालमहे.....प्रद्योतस्य पौनिकस्य कुमारम्' । (N. S. Edn. p. 199.)

4. In his *Soṣṇavāsavadatta*, Bhāsa says that Pradyota's antah-pura consisted of sixteen women पोटशतःपुरञ्चष्टा (TSS. p. 68.).

5. *Av.* p. 183.

battle, after deposing Br̥hadratha.¹ Puṣyamitra is said to have waited long before he could formally assume the imperial power, and Daṇḍin's version brings out the new fact that Puṣyamitra had on his way to the throne an adversary in the person of Mūladeva, who had killed his son Sumitra.

Bāṇa alludes to Mūladeva in his *Harṣacarita*. The manuscript of the work in the Trivandrum Palace Library reads the passage referring to the assassination of Sumitra thus — अतिदयितलस्यस्य च मूर्धनमसिलतया मृणालमिवालनाद् अग्निमित्राग्रजस्य सुमित्रस्य मूलदेवः । It means that Mūladeva having been in the midst of actors cut off the head of Sumitra, the elder brother of Agnimitra. It is now plain that Sumitra was an elder son of Puṣyamitra and Vasumitra, his grandson. One was an addict of dancing and lost his life: and the other was a distinguished bowman who conquered the Yavanas on the bank of the river Sindhu, as is seen in the *Mālavikāgnimitra* of Kālidāsa.

Mūladeva is an outstanding figure in the kathā literature in Sanskrit, and several stories, often mutually conflicting, have gathered round his name. In his introductory verses, Daṇḍin refers Mūladeva as an author of a work on Nārāyaṇa-dattā and Devadattā; the *Padmaprābhīṭaka*, a Bhāṇa attributed to Śūdraka, which has for its plot the love between Mūladeva and Devadattā exhibits Mūladeva *alias* Karṇīsuta as proficient in all arts. The *Haramekhalā*, a Prākṛit work on medicine and perfumery by Māhuka (900 A.D.) refers to the love between Mūladeva and Devadattā² and characterises him as 'vidagdha-cūḍāmaṇi'³ (a beau ideal). The love story of Mūladeva and Devadattā is dealt with in the *Kumārāpālā-pratibodha* of the Jain author Somaprabha; and in it Mūladeva is said to be a beautiful person, proficient in all *kalās* and a fountain of all good qualities. In Kṣemendra's *Kalāvīlāsa*, Mūladeva figures as a teacher of *Kalās*. In the *Kaithāsaritsāgara*, Somadeva connects Mūladeva with several legendary figures. An old Māharashtra tale mentions Mūladeva as the king of Veṅṇāyaṣṭa⁴ and an ideal ruler of his land.

1. Av. p. 184.

2. TSS. No. 124, p. 35.

3. *Ibid*, No. 136, p. 72.

4. *Ocean of Story*, Penzer, VII, 217-9. Bhikṣuprabhamati in his commentary *Cāṇakyaṭīkā* on the *Artha śāstra* (II, 11) states that Veṅṇāyaṣṭa was in the Vidarbha (Cf. country वेदर्भादेशपदे वेष्णाष्ट(१ य)टपास्त्रे जातं समाराट्टकम् ।)

The Pallava king Nandivarman Pallavamalla is praised in his inscription¹ as Karṇīsuta in his knowledge of arts. The author of *Jayamaṅgalā*, a commentary on the *Kāmasūtra* of Vātsyāyana, when dealing with the *Mlecchīta-vikalpa*² (systems of cipher-writing) cites by way of illustration two systems, one founded by Kauṭalya and the other by Mūladeva. This fact that Kauṭalya and Mūladeva were authors of systems of cipher-writing is quite in keeping with the tradition that ascribes to them mastery of all sciences and arts. This system of cipher-writing, it may be mentioned in passing, is called Mūlabhadriya in Kerala and the Malayālis of old generations are found to make use of it on occasions of secrecy. In the body of the *Avantisundarī*, Mūladeva *alias* Karṇīsuta figures as a teacher of burglary, abduction, illicit love etc. In the *Mattevilāsa-prahasana* of Mahendra Vikrama, Kharapaṭa is said to be the author of *Corā śāstra*³ (the science of theft) and Kauṭalya in his *Arthaśāstra* says that the implements of torture should be learnt from Kharapaṭa.⁴ Bāṇa in his *Kadambari*⁵ makes mention of the story of Karṇīsuta, and the Jain Upādhyāya Siddhacandra commenting on the word quotes a passage identifying Karṇīsuta with Kharapaṭa. The lexicon *Trikaṇḍaśeṣa* of Puruṣottama gives Karṇīsuta, Kharapaṭa, Mūladeva and Kalāṅkura as synonyms. It is highly doubtful if one and the same person could be a romantic adventurer, a teacher and master of *kalās* possessing all good qualities, an author of a treatise on theft and a daring opponent of an usurper of the imperial throne; and the correctness of identification with Mūladeva *alias* Karṇīsuta with Kharapaṭa may be held in abeyance until fresh light is thrown on it by further researches.

1. S.I.I. Vol. II, p. 346 ff.

2. म्लेच्छविकल्पा इति—यत् साधुशब्दोपनिबद्धमप्यक्षरव्यत्यासाद् अस्मष्टयं तन्म्लेच्छितं गूढवस्तुमन्वयम् । तस्य विकल्पा बहवः पूर्वाचार्योक्ताः । तद् यया कौटिलीयम्—दादेः छान्तस्य कादेश्च स्वरोऽन्त्योरपि ।

विन्दूपमोर्विपर्यासाद् दुर्वोधमिति सहितम् ॥

अको खगौ घटौ चैव चटौ जर्णौ तपो नमौ ।

यशौ रपौ लशौ चेति मूलदेवीयमुच्यते ॥

3. नमः खरपटापेति वक्तव्यं येन चोरशास्त्रं प्रणीतम् । (TSS. 55, p. 15).

4. तस्योपकरणं प्रमाणं प्रहरणं प्रधारणमवधारणञ्च खरपट्टादागमयेत् । (TSS. Edn. No. 80, p. 156.)

5. N. S. Edn., p. 19.

There are references in the work to the commercial and colonizing activities that the east coast of India had with the Far East. In the story of the birth of Puṣpodbhava, his father Ratnodbhava sails on the seas, and being ship-wrecked, reaches the island of Kālayavana or Yavana. There he marries the daughter of a rich merchant, Kālagupta; and the merchant-guild elects him to be the ruler of the island.¹ Then he returns home with his wife in ships loaded with valuables, and his ships sink in the sea. His wife and nurse take shelter in the Kalinga coast and he in an unknown island from which he goes to the Bali island, in search of his wife. Again in the story of Ripuñjaya, the merchant Potapa lands at Andhakaccha² near Mahendra forest, with rich merchandise, after a voyage over *Mahodadhi* (Bay of Bengal). He makes many *Siddha-yātrās* or successful voyages in search of wealth, from Dramilapaṭṭaṇa³ and takes valuable jewels to Candragupta Maurya for sale and the latter addresses him as *yavana-yātrika*. Buhler identifies Kālayavana with Zansibar on the coast of Arabia; but from the above references it would appear to be an island in the Far East.

The work contains short accounts of the lives of Śūdraka, Vararuci, Vyāḍi, Upavarṣa and other historical and semi-historical characters; but they differ from the accounts given in the *Bṛhatkathāmañjarī* of Kṣemendra and *Kathāsaritsāgara* of Somadeva, which are now held to be the Sanskrit renderings of an enlarged version of the *Bṛhatkathā*. As Daṇḍin flourished about three centuries earlier than Kṣemendra and Somadeva, it is possible that he derived his themes from a simpler and more genuine text of Guṇāḍhya. Daṇḍin's version depicts Śūdraka as a historical rather than a legendary person. Śūdraka, says Daṇḍin, conquered the world by the clean edge of his sword and captured men's minds by writing a book on his own life. He was a Brahman named Indrāṇigupta of the Āśmaka country. He aspired for the majesty of a king (*Rājāsī*) and discarded the glory of a Brahman (*Brahmasī*); and the learned people called him Śūdraka. He worked his way through a long series of dangers and fought with prince Svāti of the Andhra dynasty, a friend of his boyhood. In

1. *As.* p. 191.

2. *As.* p. 177.

3. Kāvīrīpaṭṭinam or Pulār, a port situated on the east coast, at the mouth of the river Kāvīrī.

the battle, he jumped from his horse upon the elephant that was carrying his enemy, captured him alive and took possession of Ujjain. He distributed the conquered territory among his friends and reinstated Svāti on his father's kingdom.¹ He released Bandhudatta his friend from prison and recovered Raṅgapatākā his mistress who had dwelt abroad for fear of the enmity of the rake, the brother-in-law of the king.²

Daṇḍin tells us that Upavarṣa was the teacher of Kātyāyana-Vararuci and that he was identical with Bodhāyana and Kṛtakoti. It is possible that he was the same Ācārya as Bhagavān Upavarṣa, the great Vṛttikāra of the *Pārva* and *Uttara Mīmāṃsās*. On the Upavarṣa-Bodhāyana identity, there is difference of opinion among scholars. Mm. Kuppaswami Sastri holds that Upavarṣa and Bodhāyana are identical.³ V. A. Ramaswami Sastri finds difficulty in accepting the identity on the ground that, while Upavarṣa holds *Ātman* as *Vibhu*, Bodhāyana proclaims *Jivānūtvā* as stated by Śrī Rāmānuja in his *Śrībhāṣya*.⁴ Dr. S. Krishnaswami Ayyangar relying on the *Maṇimekhalai*⁵ and the anonymous *Prapañcasūtra*⁶ takes Bodhāyana as different from Upavarṣa but identical with Kṛtakoti. In the light of the tradition recorded by Daṇḍin the evidences sought to make out Upavarṣa to be different from Bodhāyana have to be re-examined.

1. अग्रहीच नन्धुदत्तोपजतपौराम् उज्जयिनीम्, अन्धराव्याविजयतृतेन च स्वादिना महति युद्धे तमात्मवैचवाद् उत्प्लुतप्रतिहस्तिमस्तको जीवप्राहमग्रहीत् । अन्धप्रहीच सिधेभ्यो भुवनसंविमामे विभ्येण राज्येन' । (*Ab.* p. 201).

2. नन्धुदत्तहचर्येवैवं राजस्यालकामुकवैरभयात् पुराधिवाधितेति रङ्गपनाकामदर्शयत् । (*Ab.* p. 200). This passage is reminiscent of the theme of the *Myechakaṭika*.

3. See his paper on 'Bodhāyana and Dramiḍācārya—Two old Vedāntins presupposed by Rāmānuja', *Proceedings of the Third Oriental Conference*, Madras, 1924, pp. 465-73.

4. *Vide* his introduction (pp. 14-6) to the *Tattvabindu*, Annamalai University Sanskrit Series No. 3, p. 15.

5. *Vide* his 'Maṇimekhalai in its historical setting', pp. 91-2.

6. *T.S.S.* 45.

In his work, Daṇḍin gives an account of himself and his forebears. In his younger days, when Kañchī was invaded by enemies he left the city and roamed about from one country to another. This incident must have afforded him opportunities of coming into contact with several sorts of people and of observing at first hand different sides of life, which are vividly exhibited in his work. He was a votary of Viṣṇu and obtained inspiration from Him for writing his work. His conception of *mokṣa* is the enjoyment of the highest bliss in the presence of the God.¹ He was a court-poet of a Pallava king; and Dāmodara, his great-grandfather and an associate of poet Bhāravi, was patronised by Viṣṇuvardhana, Gaṅga Durvīṇa and Pallava Siṃhaviṣṇu. The three kings of these three same names are also known from inscriptions as rulers of various provinces of the Deccan in the beginning of the 7th century A.D. Bhāravi mentioned by Daṇḍin as a great poet and śaivite was the same as the author of *Kirātārjunīya*, the śaivite poet referred to in the Aihole inscription of 636 A.D. Daṇḍin, the fourth descendant of Dāmodara, may be assigned to the early part of the 8th century A.D. He was familiar with Bāṇa's *Kādambarī* which must have by this time attained wide celebrity.

The text of the *Kathāsāra* presented in the following pages is based on the collation of two manuscripts (क, ख) and the printed text (ग) issued in 1924. One of the manuscripts (क) was obtained from Travancore; it is written in Malayalam characters on palm leaves and is fairly correct but contains gaps at the end. The other, (ख) is a Devanagari transcript belonging to Dr. V. Raghavan copied from an original palm-leaf manuscript with Dr. C. Kunhan Raja. This manuscript is of the same extent as the printed text; it begins with a table of contents in prose for the first chapter and contains good variants. The text appeared in the *Journal of Oriental Research, Madras*, as its supplement, in Vols. XIV-XIX. It is now issued in book form with an Introduction and a summary of Contents. The *Kathāsāra* is at times very brief; to make the summary more informative, I have drawn from Daṇḍin's original *Avantisundarī* wherever necessary. I express my indebtedness to Dr. V. Raghavan for placing his manuscript

at my disposal, as also for revising the Introduction and Summary of contents and for helping me in other ways in bringing out this edition. My thanks are also due to Sri K. V. Sarma of the Sanskrit Department of the Madras University, for going through the proof of the Introduction and the Summary of Contents and making several suggestions. In spite of careful proof reading there remain a few errors of printing in the text for which I crave the indulgence of the critical reader. Corrections suggested in the Errata are, many of them, the result of further study and careful revision.

MADRAS }
2-1-1957 }

G. HARIHARA SASTRI

SUMMARY OF CONTENTS*

CHAPTER I

Ancestors of Daṇḍin

King Simhaviṣṇu of the Pallava dynasty was ruling over Kāñcī, the matchless city of Dakṣiṇāpātha, hallowed by the feet of Agastya. One day when the king was in his audience hall a Gandharva approached him and recited a song in *āryā* to the accompaniment of the lute. The king was pleased and asked about the author of the song. The Gandharva bowed and said: "O King, in the city of Ānandapura [the capital of Ānarta in Gujarat] in the north-west of *Āryadeśa* there was a great abode of Brahmans; and from among them a group of families of *Kauśika gotra* migrated and settled in the city of Acalapura (near Nasik) founded by Mūladeva for his friend Acala. Nārāyaṇasvāmin, one of these settlers, had a son named Dāmodara whom the poetic muse marked, even in his youth, for her own. The young poet associated himself with the great poet Bhāravi and through him secured the friendship of prince Viṣṇuvardhana. He once accompanied the prince in a hunting excursion. On the way, being afflicted with hunger, he was forced to take flesh in a forest. It is sacrilege to a Brahman to resort to animal food, unless it is the residue of the oblation offered to Gods in a sacrifice. To expiate the sin Dāmodara started on a pilgrimage and visited several sacred centres; and in the course of the journey he came into contact with Durvīṇita, the Gaṅga king. He is now happy, in the company of that king; and the *āryā* that I recited was composed by this boy poet'.

(*Av. Sāra*, I. 1-26; *Av.* pp. 1-10)

Life of Daṇḍin

On hearing this the Pallava king was eager to see the author of that verse and with repeated invitations, he brought

*This summary is based on the *Acantīśundarī Kathā Sāra* (*Av. Sāra*) edited here and on the original *Acantīśundarī* (*Av.*) of Daṇḍin published as Trivandrum Sanskrit Series 172. References to both are given at the end of the respective paragraphs. Relevant information contained only in the original *Acantīśundarī* (*Av.*) is given within brackets.

Dāmodara to his court [and made him his own. Under the liberal Pallava patronage the poet wrote *Gandhamādana* and works on poetics in Sanskrit and Prākṛt]. As desired by the king, he married and became father of three sons, [Simha-
viṣṇu, Manoratha and Atilobha. In course of time, the second son Manoratha had four sons, Dāmodara, Bhavadāsa, Simha-
viṣṇu, and Vīradatta]. The last son married Gaurī [of Māthara gotra, a paragon of womanly virtue. She gave birth to many female children in succession; and, to the great relief of the parents], Daṇḍin was born as the only male child. When Daṇḍin was seven years old he lost his mother; and afterwards he was nurtured by the Goddess of Learning. After he was invested with the sacred thread his father also passed away. During this time, the Pallava kingdom was invaded by enemies; [famine and pestilence devastated the land of Drāviḍas, Colas and Pāṇḍyas]. Torn from his kith and kin, Daṇḍin roamed all about the country; he stayed many years in great centres of learning and acquired proficiency in several branches of learning. After peace was restored, Daṇḍin returned to Kāñci, and being restored to the place of his ancestors, lived a peaceful life amidst friends and relations.

(*Av. Sāra* I. 27-36; *Av.* pp. 10-12).

Visit to Mahāmallaṣṭram

At this time, an architect named Lalitālaya, son of Māndhātā, called on Daṇḍin. [He was an expert in constructing ninety-six kinds of *prāsādas* (temples) and six kinds of *yantras* (mechanical contrivances); he had all the thirty-six qualifications prescribed for an architect (*dcārya*)]. When he sat near Daṇḍin with due decorum, people gathered around them, voicing their admiration of his varied achievements as follows: ["This architect has constructed mechanical men and exhibited a mock fight between them; he caused artificial clouds to rain from the sky and showed magic by means of *yantras*; he is a warrior; he broke the heads of elephants, in battle, with arrows as big as pestles; he is a writer; he wrote the life of Śūdraka (*Śūdraka-carita*) in Tamil. His father was superior to Yavanas in making *yantras* and astonished king Durjaya by creating a mechanical *Kalpa Vṛkṣa* (the wish-yielding tree)."] When the din of voices ceased, the architect said to Daṇḍin, "Sir! the little things I have done excite people's wonder; and evidently, our great achieve-

ments in art have deteriorated by long neglect. But it means little for scholars like you who have mastered the science of the arts of Brahmā, Indra and Parāśara]. I have however a request to make. You have seen the image of Viṣṇu reclining on his serpent bed on the shore of Mahāmallapuram (the modern Mahābalipuram); I found one of the arms of the image broken and I have refitted it. Please see if my refitting is worthy of the image which is a work of art of the great ancient architects". Then [Raṇamalla *alias* Virapatāka,] a friend of Daṇḍin and son of a general said, "Sir, let us comply with the request of the architect. Our friends Mātṛdatta [and Devaśarman] who have come from Kerala to see you are now at Mahāmallapuram; we can meet them also."

(*Av. Sāra* I. 37-46; *Av.* pp. 12-14)

The next day they started [with Jayantanārāyaṇa and other friends] to see the image. On the shore, they sighted a lofty palace, [all in white, and the tumultuous billows dashing against its base.] Proceeding a little distance, they beheld the image, the sea brushing its feet with gentle ripples. They came close to the image but could not discover any trace of mending in the arms. They asked the architect which of the arms he had mended. Lalitālaya bowed to them and said that his labours were amply rewarded.

Origin of the Story

By this time, they saw a big red lotus floating over the sea and moving slowly towards the image. It touched the feet of the image and suddenly turned into a Vidyādhara equipped with arms and ornaments. When Daṇḍin and his friends were looking aghast, the Vidyādhara went round, made obeisance to the deity and vanished in the sky. [Rāmaśarman,] one of the party and a native of the Cola country, asked Daṇḍin if he could unravel the mystery. "Yes, it is a mystery" said Daṇḍin. "This much, however, can be imagined; a celestial being offended a sage in an incident connected with flowers and the angry sage cursed him to change into a lotus flower; and the flower having floated over the sea for long ages, recovered its original form, at the touch of the image. Let us now go back home." Filled with wonder, the party returned to Kāñci and Daṇḍin's friends pressed him to unravel the mystery. Then Daṇḍin observed a course of austerities lasting many days and worshipped Viṣṇu with intense devotion, sleeping on

■ bed of *kusa* grass [on a twelfth lunar day]. The Goddess of Learning appeared in his dream and said, "Dear child! God Viṣṇu is pleased with you. May the story [of Rāja-vāhana, the lord of men and semidivine beings,] shine bright within you—[the story bristling with anecdotes on the aims of life, tales of distant islands, description of arts and creeds, and traditions of ancient kings, gods and demons.]" The day dawned; with a thrill of joy Daṇḍin awoke early in the morning, [and attended to his religious duties with meticulous attention. He then summoned his friends who were fond of hearing tales and narrated the story of Avantisundari [ending with the lotus changing into a Vidyādhara.]

(*Av. Sāra* I. 47-63; *Av.* pp. 14-17)

CHAPTER II

Story of King Rājahamsa

Rājahamsa was the king of the Magadha country with his capital at Kusumapura. He had a noble queen in Vasumatī, (the princess of the Pundra country¹). He entrusted the affairs of the state in the hands of his faithful ministers and enjoyed the pleasures of youth as suited the varying seasons of the year. He had earlier defeated Mānasāra, the ruler of the Mālava country, in battle, reinstated him in his kingdom and had set a spy to watch his movements. The spy returned after wandering about the Mālava country in the guise of an ascetic and said: "Oh Lord, Mānasāra smarting under humiliation practised severe penance. But seeing that the penance would not bring immediate fruit, he propitiated the god (Āmardaka) (Śiva) at Mahākāla (Ujjain) by selling Mahāmāmsa. The god was pleased and granted him a sword which would give him an assured victory in battle. Equipped with this divine weapon he is making preparations to wage war against you."

(*Av. Sāra* II. 1-37; *Av.* pp. 17-38)

Hearing the report the Magadha king thought that the enemy had grown invincible with external aid and that the only course left to him would be to fight the enemy and face

1. Painḍua, called Firuzabad in later times, in Bengal. According to Keśavasyāmin's *Nānārthkarmāṇa*, Pundra is the country called Varendrī, (Varendra in Bengal).

the consequences. The ministers advised the king that the suitable course to take under the circumstances would be to retire into the Vindhya forests and hide their time. But the brave king would not shirk an open fight and flee like a coward. He pointed out that there was no safety in taking shelter in a forest in as much as the enemy could pursue them in their refuge. Finally it was decided that the king should meet the enemy in battle and that the ministers should repair to a hiding place in the Vindhya forest along with his pregnant queen and a select body of followers. There were ominous forebodings portending danger to the country. Then a Brahman messenger of Mānasāra approached the king and said, "Your Majesty, the Lord of the Mālavas conveys his affection and regard for you and asks me to intimate his desire to hear, once again, the peal of thunder of your powerful arms in battle and give up his body defiled by the dust of your feet." "Be it so," replied Rājahamsa. "It will be a pleasure to me to receive Mānasāra in battle. Tell him that we shall meet at daybreak on the holy bank of Prayāg."

(*Av. Sāra* II. 38-68; *Av.* pp. 38-59)

Then the Magadha king ordered his general (Harṣa) for an immediate manoeuvre of the army. To ward off unseen evils he performed expiatory rites and emptied his treasury by making gifts to Brahmans, and with their blessings he started from the city and spent the rest of the day in camp inspecting the four divisions of his huge forces arrayed for battle. Next morning he mounted his favourite elephant Hermakūṭa and set out with his army. [Mānasāra had advanced with his forces and was ready for fight]. The two armies clashed and a fierce battle took place. The two warriors at first fought each other seated on their elephants, then on horseback and lastly in their chariots. Their fate was hanging on the balance for a long while. Then Mānasāra flung the divine weapon at his enemy. The sword had hit the Magadha king hard, made him senseless and killed his charioteer before he broke it to pieces.

(*Av. Sāra* II. 69-86; *Av.* pp. 59-114)

When the sun set the bewildered horses turned away from the battlefield and dragged their royal master day and night through many a land. And as it happened they entered into the thicket of the Vindhya forest where the ministers and the queen were taking shelter and fell down and died from exhaustion. When Rājahamsa regained consciousness,

he heard the following conversation from behind a bush and recognised that it was Sumatī and his other ministers that were talking. "Sir, we are here," said one of them, "under the orders of the king to guard the pregnant queen. She gave birth to a child with all auspicious marks on the body. Today is the eleventh day and religious rites were performed for the welfare of the child. But, what a bad omen! I dreamt a dream that the child was carried away by a bird." Soon after, the women cried, "Ah, a man in the shape of a swan is taking away the child and flying up the sky." The queen sank in sorrow and the ministers got alarmed at the sudden disappearance of the child. Then she addressed the ministers as follows:—"Sirs, by the command of the king I have been taken here to worship the goddess Vindhyavāsini¹ till I give birth to a child. But unfortunately, my child is lost. Grief is consuming my body. I shall burn it completely in a forest conflagration. Please convey my last respects to my Lord."

(*Av. Sāra* II. 86-98; *Av.* pp. 114-22)

The ministers dissuaded the queen from her rash attempt and said: "Your child has all the prosperous signs of an emperor. He is superhuman. He will not be lost, but may be hiding somewhere." But she was firm in her resolve. At dead of night, she quietly stole away from the camp, went near the thicket, where the king happened to lie prostrate, and deciding to hang herself by a noose, uttered the words: "Oh, my Lord, I am dying." The king recognised her from her voice and asked her in faint words not to be rash. She was taken aback when she heard the words of her lord in that lonely place; she cried for a lamp and a light was brought. She beheld her lord bleeding all over his body and lying flat on the ground as if dead, at which she fell down and fainted. [Recovering consciousness, she saw him in an unconscious state and decided to follow him in death by falling into fire]. At this moment, the king opened his bright eyes and raised his hands and the upper part of his body as if he was free

1. The deity of the celebrated temple Vindubāsini situated on a part of the hills near Mirzapur. The goddess Vindubāsini was widely worshipped in the seventh century and her shrine was considered as one of the most sacred places of pilgrimage. Cf. also *Kathāsaritṣāgara*, chs. 52, 54.

from all pains. The hearts of the ministers and other attendants swelled with joy to see the king looking safe and sound. They at once removed the queen, who could hardly believe that her lord was alive, from the fire which she was entering.

(*Av. Sūtra* II. 98-166; *Av.* pp. 122-34)

CHAPTER III

Story of Rājahanṣa (contd.)

Rājahanṣa related his adventures to the ministers and added, "In my sad plight, God Śiva appeared in person; and when I bowed to him mentally, he consoled me with the following words: "Dear child, I am pleased with your valour. It is I that struck you in the battle in the form of a sword; and to my great joy, you shattered it to pieces. It was at my dispensation that the horses took you to this safe retreat. In due time, you shall recover your former position and beget a son named Rājavāhana of infinite powers, the sole ruler of Jambūdvīpa; you should live an ascetic life, in a hermitage and send him out for the conquest of the world when he is sixteen years old. Your first son Hamsavāhana is now doing well." Having said this the God disappeared and I got up as if I was free from all pains." Whilst the king and his ministers were engaged in talking over what had happened, the night came to a close.

(*Av. Sūtra* III. 1-10; *Av.* pp. 134-36)

When experts in Āyurveda had healed his wounds, the king followed by his ministers paid a visit to the hermitage of the sage Vāmadeva on the bank of the river Narmadā and fell at his feet. The all-knowing sage received him kindly and with a smile began to narrate the king's story to the ascetics that sat around him. He traced the descent of the king from the Creator and mentioned the names of his ancestors down to his father Ripuñjaya of the lunar race. "For a long time," added the sage, "Ripuñjaya was childless. And as desired by me he practised severe austerities in this Vindhya forest and worshipped the God Viṣṇu (Jalaśāyīn). The God said to him in a dream: 'Child! stop this mortification. A son will be born to you. He will defeat the king of Ujjain and face bravely the stroke

of Āmardaka (Śiva). And Pradyumna and Sāmba, (the two sons of Kṛṣṇa), will be born to him as his sons.' [When Ripuñjaya told me his dream, I felt very happy. In accordance with the divine command, he returned to the Magadha country where his son Rājahamsa was born. When the son grew fit to bear the burden of the kingdom, he entrusted the responsibilities to him and returned to this place, called Ripuñjayāśrama after his name, to resume his penance. In due time he gave up his body and got a seat near the feet of the God Viṣṇu]. His hermitage is not far off from here. His son Rājahamsa, who is before us, is a monarch of marvellous adventures."

(*Av. Sāra* III. 11-32; *Av.* pp. 136-55)

The sage, having finished the story, engaged himself in his midday observances. The king returned to his camp, stayed as a guest of the sage for the day and then proceeded to the hermitage of his father. The royal pair paid obeisance to the sage daily with the wish for a son and took part in his sacrificial performances. Meanwhile, the queen came to know that there was a temple of Guha close by, a resort of people who desired progeny. She hastened to the temple where she saw carved on the wall the image of child Guha playing near his parents (Umā and Śiva). The loss of her child Hamsavāhana came to her memory and tears ran down her cheeks. At this juncture there came to the temple a Śabara maid, named Vindhyasenā, of about twenty years, accompanied by an old Śabara, her father-in-law. She asked the queen what made her weep and the queen told, with added agony, the incident of her child being carried away by a swan. At this point the king too came to the temple and the queen introduced the Śabara maid as her dear friend, the daughter of a Śabara chief, and as having resorted to the temple with a petition for a son.

(*Av. Sāra* III. 33-44; *Av.* 155-57)

The king noticed a jewelled bracelet on the hand of the old man whose eyes were full of tears. When asked for the reason of his sorrow, the Śabara bowed to the king and said, "My Lord, I had a brother named Candakṛṣṇa noted for his cruelty. He put all his relations to death leaving me to mourn for them. At that time the illustrious king Ripuñjaya came to this forest to practise penance and I had the good fortune to wait on him. Having

completed his penance he stayed here long and then as desired by the sages he slew my brother and made me the ruler of the forest. He declined to accept my humble presents offered to him and favoured me with this bracelet. Your appearance, voice and deeds bring before my mind the noble form of Ripuñjaya and my eyes gush with tears of joy." The king had a chat with the old man about the glorious days of his father and dismissed him and his daughter-in-law. After a while, Vindhyaśenā came to the king's hermitage with her husband Vyāghradamana. The king and the queen accorded to them a cordial welcome and in due course a strong bond of friendship developed amongst them. Then, in the last quarter of a night, the queen had a dream that she devoured the whole sphere of the universe. By the grace of god Guha, the queen, the wives of the ministers and the Śabara girl Vindhyaśenā had conceived. After a time on an auspicious day, when the planets were in their exalted positions, the queen gave birth to a son marked with signs of an emperor. A son named Simhadamana was born to Vindhyaśenā and with the babe in her arms she rushed to the queen to see the new-born prince. The *purohita* gave the name Rājavāhana to the prince indicating his future greatness. At the same time sons were born also to the four ministers; Sumati's son was named Pramati, Suśruta's son Mitragupta, Sumantra's son Mantragupta and the son of (*Brahmadatta*), the *purohita*, Somadatta.

(*Av. Sāra* III. 45-68; *Av.* pp. 157-66)

Story of Apahāravarman

One day the mother of Vindhyaśenā came to the hermitage with a child in her arms accompanied by an old Śabara. The old man made obeisance to the king and said: "King, not far off from here, lives a Kirāta chief [named Sārthamardana], the husband of Vindhyaśenā's mother's sister. I am his maternal uncle (*Alātacakra* by name). One day we heard that the king of Mithilā was passing through the forest and we at once set out with a band of armed hunters to waylay him. In the tussle that followed the king fought bravely even after his forces had been defeated; finally he was forced to flee with the remnant of his army. The chief commissioned me to collect the spoil from the wounded while he himself pursued the fleeing king. When I was about to leave

that spot, I saw an young woman wounded all over he body and also heard a child crying. The woman entreated in a feeble voice, "Please protect the prince." Then I beheld not far off from her an elephant killed in battle and a child in the cavity of the ear of the animal. I took hold of the child who had fortunately escaped injury and asked her who she was and what brought her thither.

(*Av. Sāra* III, 68-77; *Av.* pp. 166-71)

'Sir,' she said, "you may have heard of Prahāra-varman, king of Videha, and his friend Rājahamṣa, king of Magadha. The queens of these two were also close friends. [Priyamvadā] the queen of Videha set out for Magadha with her husband to see her pregnant friend. At this time a war broke out between the Magadha and Mālava rulers. The king of Videha and the ruler of Aṅga rendered help to the Magadha king but they were overwhelmed by the forces of the enemy and Prahāra was caught in a dense mass of arrows. The brave Magadha ruler removed them from danger and fought heroically alone but at last being struck by a divine weapon he fell down and fainted.

But Mānasāra, the Mālava king, did not exult in his victory; [he conciliated Prahāra by healing his wounds,] and in appreciation of the valour of Rājahamṣa he declared before an assembly of Kṣatriyas that the king of Magadha was the real victor and that he would not thereafter take arms against anybody in battle. Prahāra lingered long in Mālava as a guest of Mānasāra when twin sons were born to him. [Then Mānasāra celebrated the *Viśvajit* sacrifice and presented Prahāra with the famous horse Bhadravāhana acquired in the battle against the Magadha king].

cried for mounting the elephant. Without any forethought, I placed him on the head of the animal and when our army was destroyed and the elephant killed, the child fell down on the ground and I got bewildered. Fortunately he is not hurt.'

"When the woman finished her tale, I clasped the child to my bosom. Then our chief returned after destroying the king; and seeing the child in my hands, he asked me to take him on horseback to Vindhyaśenā." The king and the queen fainted with sorrow when they heard that their friend was no more; but the old man consoled them saying that he was safe. The king accepted the child and called him Apahāra because of his captivating appearance.

(*Av. Sāra* III. 78-93; *Av.* pp. 171-73; end lost)

Story of Upahāravarmaṇ

Presently there came a sage carrying a child in his arm with striking resemblance to Apahāra and addressed the king as follows: "I made a pilgrimage to the holy Gaṅgā and when returning through a forest, I happened to take rest at noon in a village which was a haunt of wild beasts and inhabited by a few bewildered people. On the shade of a *caitya* tree sat an old man mad in appearance and covered with itches all over the body. From him I learnt that the village was afflicted by epidemics and that the inhabitants were taking all sorts of remedial measures. Not far from the village I saw an old woman bleeding from wounds just inflicted on her body. When I asked her what reduced her to that miserable state, she said, in brief: 'Sir, I belong to the household of the king of Videha. When our master was passing through the Vindhya forest he was attacked by hunters. I slipped from the main body and wandered in the forest day and night carrying the child of the king. When I lay down to rest my wearied limbs a tiger mauled me, and crouched for a spring on the child; but it fell into a trap set by hunters and was killed. The hunters have carried away the tiger and also the child. Kindly rescue the prince from the hands of death. I do not know what happened to the elder baby whom my daughter carried.'

(*Av. Sāra* III. 94-106; *Av.* portion lost)

"Hearing this, I started at once in search of the child. When I proceeded a little further, I found a group of Kirātas who were on the point of making a present of the child to the Goddess Vindhyaśasī and holding discussion as to the best way of putting an end to him. I went to

that spot, I saw an young woman wounded all over her body and also heard a child crying. The woman entreated in a feeble voice, "Please protect the prince." Then I beheld not far off from her an elephant killed in battle and a child in the cavity of the ear of the animal. I took hold of the child who had fortunately escaped injury and asked her who she was and what brought her thither.

(*Av. Śāra* III, 68-77; *Av.* pp. 166-71)

'Sir,' she said, "you may have heard of Prahāravarmaṇ, king of Videha, and his friend Rājahamśa, king of Magadha. The queens of these two were also close friends. [Priyamvadā] the queen of Videha set out for Magadha with her husband to see her pregnant friend. At this time a war broke out between the Magadha and Mālava rulers. The king of Videha and the ruler of Aṅga rendered help to the Magadha king but they were overwhelmed by the forces of the enemy and Prahāra was caught in a dense mass of arrows. The brave Magadha ruler removed them from danger and fought heroically alone but at last being struck by a divine weapon he fell down and fainted.

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cried for mounting the elephant. Without any forethought, I placed him on the head of the animal and when our army was destroyed and the elephant killed, the child fell down on the ground and I got bewildered. Fortunately he is not hurt.'

"When the woman finished her tale, I clasped the child to my bosom. Then our chief returned after destroying the king; and seeing the child in my hands, he asked me to take him on horseback to Vindhyaśenā." The king and the queen fainted with sorrow when they heard that their friend was no more; but the old man consoled them saying that he was safe. The king accepted the child and called him Apahāra because of his captivating appearance.

(*Av. Sāra* III, 78-93; *Av.* pp. 171-73; end lost)

Story of Upahāravarman

Presently there came a sage carrying a child in his arm with striking resemblance to Apahāra and addressed the king as follows: "I made a pilgrimage to the holy Gaṅgā and when returning through a forest, I happened to take rest at noon in a village which was a haunt of wild beasts and inhabited by a few bewildered people. On the shade of a *cailya* tree sat an old man mad in appearance and covered with itches all over the body. From him I learnt that the village was afflicted by epidemics and that the inhabitants were taking all sorts of remedial measures. Not far from the village I saw an old woman bleeding from wounds just inflicted on her body. When I asked her what reduced her to that miserable state, she said, in brief: 'Sir, I belong to the household of the king of Videha. When our master was passing through the Vindhya forest he was attacked by hunters. I slipped from the main body and wandered in the forest day and night carrying the child of the king. When I lay down to rest my wearied limbs a tiger mauled me, and crouched for a spring on the child; but it fell into a trap set by hunters and was killed. The hunters have carried away the tiger and also the child. Kindly rescue the prince from the hands of death. I do not know what happened to the elder baby whom my daughter carried.'

(*Av. Sāra* III, 94-106; *Av.* portion lost)

"Hearing this, I started at once in search of the child. When I proceeded a little further, I found a group of Kīrātas who were on the point of making a present of the child to the Goddess Vindhyaśasini and holding discussion as to the best way of putting an end to him. I went to

merchant Potapa brought to his court precious jewels for sale. The king took fancy for a pearl necklace (which flooded the apartment with its effulgence; and with a view to consult his preceptor, Cāṇakya), he asked the merchant to bring it on another occasion. Potapa on his way home fell down and fainted in the heat of the sun. A kind courtesan (going to the palace for duty took him to her house and) restored him to consciousness. As a token of gratitude, Potapa presented her with the necklace; and, she adorning herself with the ornament attended on the king. Candragupta recognising the necklace on the person of his servant asked the merchant [*Yavana-yātrika*] to show him the necklace he had selected. Potapa said that he had given it away to a woman who had saved his life and that he had other equally valuable jewels worthy of his Majesty. Candragupta, however, was angry [and threatened him with punishment. The merchant kept calm and told the king with a smile that he had made too small a gift to the woman who saved his life and that good men would not make mention of the gifts they had made.

“The king insisted on knowing about his charity. The merchant said: ‘Years ago, I had a long voyage over the Mahodadhi and landed at Andhakachha with a merchandise of precious stones. In the Mahendra forest] I saw a man hanging himself by noose. I cut the rope and asked him the reason of his affliction. ‘Death is a festival,’ said he, ‘for those afflicted with poverty.’ I gave him all the wealth I had; (and he learnt from me my name and left me with a grateful heart. I then went to Dramilapattana), made a large fortune and have approached you.’ Hearing this, Candragupta recognised Potapa as his saviour for, he was the person who was trying to take his life in the Mahendra forest. (He hugged him to his bosom with joy and in memory of the merchant’s noble deeds and services, granted eighteen boons to the merchant community all over the world by virtue of which they enjoyed various honours, privileges and immunity from punishment.)¹ Potapa was childless; he emptied all his

1. Later on, in Apabhāravarma’s adventure, Daṇḍin refers to one of these boons conferred by Maurya (Candragupta) on the merchant community, viz., immunity from capital punishment in theft: “मौर्धदत्त एष वसे नगिद्वान् , ईदहेष्वस्येष्वमुभित्तियोगः” Cf. also V. Raghavan, *Asudrārākṣasa-nāṭka-kathāsāra*, 2nd edn., 1948, Notes, pp. xvii-xviii.

wealth in favour of Brahmans and practised austerities. Meanwhile a *Yakṣa*, an attendant of Kubera, approached him in the guise of a Brahman and delivered the message of his master.

(*Av. Sāra* IV. 1-15; *Av.* pp. 175-78)

History of the royal dynasties

"Ripuñjaya, (the ruler of Kusumapura and the last of the Bṛhadratha dynasty, having given up his kingdom) has been practising penance (in a hermitage. Seeing this, the king of Viśālā, greedy of territory, killed Vitihoṭra, the ruler, and anointed his son Pradyota as king. The son was called Caṇḍa from the severity with which he punished; he ruled 23 years, his son Pālaka 28, Viśākhayūpa 50, Mālyaka 21, and Avantivardhana 30.

"Then Śiśunābha set aside the Pūtika line, placed his son in Vārāṇasī and himself ruled in Girivraja for 40 years. His son Kākavarṇa ruled for 36 years, Kṣemiavarman 26, Kṣatraujas 40, Bimbasāra 38, Ajātaśatru 37, Darśaka 25, Udāyi 33, Nandivardhana 43, and his son Mahānandī 43).

"When Mahānandin, (the last of the Śiśunābha line), was ruling over the Magadha country, there took place in the city of Girivraja a grand dance performance (full of *rasa* and *bhāva*). Śaṅkhanidhi and Padmanidhi, (the two treasure spirits of Kubera), assumed human forms and witnessed the performance. A skilled sorcerer who detected the identity of Padmanidhi, bound him by the power of his *mantra* and forced him to bestow his wealth on the land. The exhausted Padmanidhi, desirous of getting back his wealth, took birth as Mahāpadma Nanda, son Mahānandin (by his wife of a lower caste). Mahāpadma (destroyed the entire Kṣatriya race and) collected all the gold of the land for himself.

(*Av. Sāra* IV. 17-21; *Av.* pp. 178-79)

Story of Vararuci

"During this time, there lived a Brahman named Kalāpi in the Utkala country (Orissa). By the grace of the Goddess, Kātyāyanī, a female child was born to him and he called her Kātyāyanī. She grew up as a beautiful girl and served her father in his fire-worship. The Fire-god fell in love with her and she conceived. Her father suspected her conduct and abandoned her (in the Vindhya forest. In a desperate mood, she prepared to throw herself into a forest-fire) when the Fire-god appeared

in person, took her to (an *agrahāra* on) the banks of the river Godāvārī where her son Vararuci was born. When Vararuci was five years old, two Brahmans, Vyāḍi and Indradatta, happened to halt at his house. The boy Vararuci who had gone to witness a dance returned home late in the night. The mother got angry and asked him to show her all that he had seen. The boy enacted the entire performance exactly as he had seen it. The two Brahmans were astonished and found in Vararuci the precocious boy they had been seeking. Then Vyāḍi related his story to the boy's mother:

(*Av. Sāra* IV. 21-27; *Av.* pp. 179-80)

Story of Vyāḍi.

'Good Lady, I am a Brahman named Vyāḍi, son of Bhānu. I was the only son of my parents and pet of my mother; my father did not put me to education and married me to a beautiful girl (named Brahmadā). Once when I was painting her foot with unguent, a hermit came to my house begging for alms. He looked at my wife and smiled, and she in her turn smiled at him and gave him alms. When I pressed her to tell me what made them smile at each other, she said: 'I was a rat in my former birth and was brought up by this holy man. One day, he started on a pilgrimage to the river Gaṅgā and I entered into his bag stealthily. When he began to bathe, a hawk took me by the beak but dropped me into the river. In consequence of my death in the holy waters (and devotion to the ascetic) I am now born in a Brahman family. The hermit remembered my past; and seeing your affection towards me smiled.' As she said this, she fainted and died. I fell into a sea of sorrow. The hermit (entered into the body of my wife), gave me instructions in yoga, (created in me an aversion for wordly attachment) and initiated me in the order of ascetics. As I could not speak correctly in an assembly of learned ascetics, I was ridiculed as an ignorant yogin. I hastened to the shrine of Subrahmanya and practised austerities. The God asked me to find out = *Srutadhara* (one who retains what is heard once) and along with him receive instruction under Upavarṣa. We have long been searching for a *Srutadhara* and fortunately found one in your son today.' When Vyāḍi finished his story, Indradatta began his own.

(*Av. Sāra* IV. 27-36; *Av.* pp. 180-81)

Story of Indradatta

‘(I come from Kāmpilya¹ country and) am a student of Gopālaka. My teacher had a daughter of matchless beauty who was named Virūpā. He made an announcement that he would marry her to one who had mastered the four Vedas and the six Aṅgas. She loved me deeply and vowed to give up her life if she was married to any other man. (Prompted by the desire of enjoying the fresh bloom of her youth) I went to the temple of Subrahmaṇya and prayed for knowledge of *Brahma-vidyā*. The god similarly asked me to go to Bodhāyana in the company of a Śrutadhara. ‘Good Lady! this will certainly come true and your child is the fittest to receive *Brahma-vidyā*. Be pleased to send the boy with us and we will return him safe when the study is completed.’ The Fire-god had told her that two Brahmans would take her boy to Upavarṣa for study. However, with a heavy heart, she consented to part with her child. Then Vararuci was duly invested with the sacred thread and the two Brahmans carried him (on their shoulders to the city of Kuṇḍina² in the Vidarbha country). When they enquired about the residence of Upavarṣa in the city, people laughed at them asking if there were men who had something to do even with Upavarṣa (and pointed out a dilapidated thatched hut). They entered the hut and asked the wife of Upavarṣa where the teacher had gone. She took it for a joke, wept and scolded them. Meanwhile Upavarṣa returned from the field with a plough on his shoulders. The pupils prostrated before him and he greeted them in return. He asked them who among them was the Śrutadhara and was glad to know that it was the boy Vararuci.

(*Av. Sāra* IV. 37-47; *Av.* pp. 181-82)

Story of Upavarṣa

“After taking rest Upavarṣa took the pupils aside and related to them his own story: ‘In this city there were two sons of Bhaṣṭa (Brahman), Varṣa and Upavarṣa. Varṣa was a great scholar and Upavarṣa a peasant. Once Varṣa’s wife observed the ceremony known as ‘*Mārkaṭrata*’ in order to

1. Kam, il. twenty-eight miles north-east of Faizgadh in the Farrakhabad district, U.P. (Cunningham, Arch. S. Rep. 1. p. 255).

2. The ancient capital of Vidarbha; it is the same as Kuṇḍapur, about forty miles east of Amarāvati in Berar. (Dowson’s Classical Dictionary, 4th ed., p. 171).

avert the evil, if any, of being mated with a blockhead in her next birth. [The ceremony was to be completed by feasting a fool and presenting him a new cloth.] She found in Upavarṣa, her husband's brother, a fit recipient of her gift; and when he returned home feasted and clothed, his wife felt disgraced and rebuked him bitterly for his illiteracy. Shame and sorrow stung him to the quick. He went to the temple of Subrahmanya, planted the seeds of *priyaṅgu* (millet) and observed fast until an offering was made to the god from the yield of the plantation. An ox consumed the crop when it was ripe. He went through the process once again and completed the fast. The god appeared before him, made a cut in his tongue with a chisel and in his bleeding mouth put something from his own mouth. The God asked him not to reveal the knowledge until he got a *Śrutadhara* (*Ekasandha*) and vanished. 'I am that Upavarṣa' said he, 'and here is the *Ekasandha* (*Brahma-dāraka*). Let us begin our studies.'

"Then the three pupils saluted the teacher and began to learn. In the course of instruction, Vararuci grasped when he heard *once*, Vyāḍi *twice*, and Indradatta *thrice*. Thus the three students obtained mastery over the entire field of learning. When the study was finished, they asked their teacher what *dakṣiṇā* (remuneration) 'he would accept from them. Upavarṣa desired a bit of gold with which to give his daughter in marriage. As the king Mahāpadma had drained all the gold in the land, they approached him with the request for a bit of gold for *gurudakṣiṇā*. The king brought his daughter to his court and proclaimed that he would give her in marriage to anyone who fetched him a bit of gold. Hearing this, a boy, went home, returned with a little gold and asked the king for his daughter. The king was astonished and enquired of the boy where he got the gold from. ('Oh King!' said the boy, 'my father was an expert in finding out treasures buried under ground. You had put him in prison, and there he died. This piece of gold was obtained when his ashes were washed off.') Mahāpadma was satisfied that he had stripped the earth of all its gold; he fainted in a fit of joy and died.

(*Av. Sāra* IV. 48-58; *Av.* pp. 182-83)

"Indradatta who learned the art of transmigration from Vyāḍi entered the body of the king and issued an order that a crore of gold be granted to Vararuci for *gurudakṣiṇā*. Āryaka, the minister, learnt the truth of the change in the king; (and

for the good of the people) he caused the body of Indradatta to be burnt to ashes. Then Indradatta began to rule the Magadha country as Mahāpadma. (But soon after, he entrusted the government of the country to his ministers and enjoyed the pleasures of women), while Virūpā, his love-sick fiancée kept company with him in the form of a *Yakṣiṇī*. Vararuci and Vyādi took the crore of gold to their teacher Upavarṣa. Since a little of the gold served his purpose, the teacher declined to accept the crore; and (from this generous act), he came to be known as Kṛtakoṭi.

"Then the crore (Padma-nidhi) returned to his master Kubera; but the latter was indignant with him and uttered the following imprecation: 'You have not satisfied the desire of Brahmarṣi Kātyāyana and you have accumulated wealth by unjust means. You will therefore take birth as Padmodbhava, (the son of Potapa, the merchant king of Kusumapura. When all Pota rulers are gone), Rājārṣi Ripuñjaya will return from forest and rule over the Magadha country. You should distribute your wealth all over the country as minister and leave the world of mortals along with your master'.

(*Av. Sāra IV. 59-65; Av. pp. 183*)

("Therefore", the Guhyaka resumed, "you should not long for a life in the world of gods for a long time to come. Mahāpadma died in his eighty-eighth year and his eight sons were uprooted one after another by Āryaka. Indignant at this, the great Cāṇakya has now placed Candragupta Maurya on the throne. Candragupta will rule 24 years, Bindusāra 25, Aśoka 36, Adaśona 7, Daśaratha 9, (Samp-rati) 8, Śāliśūka 13, Devaśarman 2, Daśadhanvan 6, and Bṛhad-ratha 7.

"Then the Brahman Puṣyamitra Śuṅga, a general, will depose Bṛhadratha, kill Mūladeva in battle and be king for 36 years; Agnimitra will then be king for 8 years, Viśākha 7, Vasumitra 10, Pṛthuka 2, Pulinda 3, Yośavasū 3, Vajramitra 1, Mahābhoga 32, and Devabhūti 10.

"Then the minister Vāsudeva of Kāṇva family will depose Devabhūti who is addicted to vices, and will be king for 9 years, Bhūmimitra for 14, Nārāyaṇa Sumitra 10, and Suvarman 10.

‘Then Sumukha will destroy Suvarman the last of the Suṅgas and will be king for 13 years. Kṛṣṇa, his younger brother, will rule for 18 years. Śātakaṣṭakī.....Lambodara 18, Āpilaka 12, Meghasvāti 18, Svāti 18, Skandasvāti 7, Mṛgenda Śātakaṇi 3, Kuntala Śātakaṇi 8, Svātisena 1, Pulomāvi 36, Arikṛṣṇa 25, Hāla 5, Māntellaka 5, Pulindasena 21, Sundara Śātakaṇi 1, Śivasvāti 28, Gautameya 31, Pulomāvi.....Śivaśrī 31, Śivaskanda Śātakaṇi.....Yajñaśrī Śātakaṇi 29, Vijaya 6, Caṇḍaśrī Śātakaṇi 3, and Pulomāvi 7.

“Thus after the rule of 6 Pūtikas, 10 Śiśunābhas, 9 Nandas, 10 Mauryas, 10 Suṅgas, 4 Kāṇvāyanas, 29 Āndhras known as Sātavāhanas, 7 Āndhra-Bhṛtyas, 10 Ābbīras, 7 Gabhis, 18 Śakas, 8 Yavanas, 14 Tahāras, 13 Mukuṇḍas and 11 Potas, to cleanse the earth of the evils of Kali age, Ripuñjaya will return from his penance-grove, will beget a son (Rājahanṣa) by the grace of the god Nārāyaṇa, and rule over the Magadha country. You should ask Padmodbhava, the son to be born to you, to serve the king as minister, and then you should take your seat by the side of the lord of wealth (Kubera). Here is a life-giving Marakata gem; set it on a ring and wear it round your finger.” Having delivered this message the Yakṣa vanished.

(*Av. Sāra* IV. 66; *Av.* pp. 183-85)

“Now”, Rājahanṣa went on, “you will see that Padmodbhava, the son of Potapa, became a minister of my father. He had three sons, Ratnodbhava, Suśruta, and Sumantra. The eldest son taking to the profession of trade crossed the seas. The minister Maṭīśarman had two sons, Sumatī and Satyaśarman. Satyaśarman was a pious man and left the home on pilgrimage. Dharmapāla had two sons, Sumitra and Kāmapāla. Kāmapāla was a sensualist and nothing has been heard of him. The other four sons, you know, are now my loyal ministers.”

(*Av. Sāra* IV. 66-70; *Av.* pp. 185-86)

Story of Puṣṭodbhava

The king had hardly finished the story of his father, when an young ascetic appeared before him with a tender baby in his hand and said: ‘O King! (you may remember that I am a disciple of Vāmadeva and my name is Somaśarman). While I was returning from pilgrimage to Rāmatīrtha (in Dakṣiṇāpatha) I came across a Śiva temple in the Kāliṅga

forest. With the desire of worshipping the god, I gathered flowers, placed my flower basket at the foot of a tree and went to bathe in a mountain torrent close by. There I saw a woman in distress; she was carrying this child in her arms, and crying aloud, 'Is there fire here.' I consoled her saying that I would kindle fire for her and questioned her as to what brought her to that sorry predicament.

(*Av. Sāra* IV. 71-74; *Av.* p. 186)

'Sir,' said the woman, 'I am a nurse of the daughter of Kālagupta, the head of the merchant guild (*Sreṣṭhinukhya*) in the island of Kālayavana. When my mistress grew into a young woman, she became a hater of males in general. One day I took her to a garden to amuse her where she fainted; and recovering consciousness, she cried, 'Samudradatta! my love! where are you?' Later on she told me in confidence, 'Good mother! I remember that I was in my former life Suvratā the daughter of a poor merchant named Kṣṣpagupta in this island. I heard once from behind a wall the following conversation between a stranger and my father:

Story of Samudradatta

'Sir,' said he, 'I am a merchant named Samudradatta (of Ujjain). I had occasion to contract the friendship of Kārṇiputra (Mūladeva); and, as illuck would have it, I fell in love with his courtesan wife (Madanasenā and had secret relations with her). In indignation he said (that he would not take away the life of a friend, but) that he would steal my wife in the event of my marrying a well-born girl. For fear of him I have not married. I desire to marry your daughter in secret, so that I may have a son to perpetuate my race. (Please take this price in gold.)' My father gave me in marriage to that young man; and he took me to Ujjain and kept me in secret, in his house.

(*Av. Sāra* IV. 75-81; *Av.* pp. 186-87)

Story of Kārṇiputra

'After a while I found myself in quite a different place and a stranger was addressing me politely with folded hands: 'Good Lady! know that I am Kārṇiputra. I swore in the presence of my enemy Samudradatta to abduct his wife. I learnt from my spies that you had been kept in secret in his house. I reached you through an underground passage and found you every inch a chaste woman. By means of a spell I made you stupefied and obey my will. Having given out

that you were a virgin daughter of a gambler from another country, I married you in the presence of the citizens of Ujjain and showed you to Samudradatta as my duly married wife. He claimed you as his legal wife and sued me in a court of law; but being unable to produce any witness, he was defeated. Not only that. I took you to his house at night through an underground passage and announced that he had stolen my wife; and then, I got him banished from the country by the king. You are a virtuous wife, but having been defiled by my touch, you may not like to live any more. Good Lady! You are really innocent and now you are at liberty to go wherever you like.'

'Having heard this I decided to put an end to my life and fell into the river Gaṅgā. As I was carried away by the current, someone took me out of the water; and, lo! it was none else than my beloved Samudradatta. When I looked at his face, I hung my head down for shame, and insisted again on putting an end to my body desecrated by a foul hand. But he prevented me from dying, and said. 'My dear, you were under the power of a necromancer. I know you are a virtuous wife and your character has not suffered in the least. (Being tormented by the sorrow of your loss, I also fell into the river with a pot full of sand tied to my neck. Strangely enough the pot broke and the current washed me ashore. While I was thinking of throwing myself again into the river, I got possession of you. Come, we shall go away from here.' 'If you still accept me as your own', said I, 'I shall be glad to be your slave.') We returned to my kinsmen at the island of Kālayavana where people slowly honoured me as a lawful wife. Later on, when my husband died, I also gave up my life. I am here born again with latent memories of the indignities heaped upon me by man; and the sight of this garden revived the memories of the happy days I spent with my beloved in my former life. Let me give up my life.'

Story of Ratnodbhara

'Saying this my mistress swooned and fell on my lap. Just at that moment, a young man came out from within a bower. He approached her like a loving husband, applied a spray of cool water over her body, and, when she regained consciousness, he said, 'My life! Don't be agitated. I was your beloved Samudradatta. In former life, we were a pair of

swans in the Bindusaras.¹ We nibbled at the lotuses gathered by the sage Nārada for the worship of god Aeyuta. The sage got angry and uttered a curse on us to suffer separation for long years, in another life. Nalakūbara, the son of Kubera, (who was sporting with Rambhā in the garden adjoining the lake, took pity on us and said to her, 'The sages are heartless; they curse even birds of indistinct perception.') Him also the sage punished by cursing him to take birth as our son on the earth. Nalakūbara fell at his feet and begged for mercy. The relenting sage ordained that the curse should last for sixteen years, that we would remember our past life and that our son would be a friend of an emperor and enjoy all happiness in the world. I have now taken birth as Ratnodbhava, the son of Padmodbhava, the merchant prince of Pāṭaliputra. In accordance with the custom of our family, my father sent me out on the sea as a trader and asked my two younger brothers to serve king Rājahamśa as ministers. I set sail in a merchantman bound for a distant island. I was shipwrecked and washed ashore in this Yavana island. The sight of this garden brings to my mind the store of experience of our former life. (Here I got Suvratā, an ornament of the Yavana island, for my wife. Here the ruler of the island defeated his enemies with my aid and bestowed on me all the royal honors.'

(*Av. Sāra* IV. 82-100; *Av.* pp. 187-90)

'When he was recounting the pleasant events of his former life, my mistress fell at his feet, washed them with tears of joy and began to weep.) Kālagupta having heard from me all about the former life of his daughter, took Ratnodbhava to his house and gave him Suvratā in marriage. Ratnodbhava lived happily with his wife for many years (and became the head of the merchant guild and ruler of the island).² He then learnt from a sea trader that his father had died, that Ripuñjaya had again turned an ascetic having entrusted his kingdom to his son Rājahamśa and that his two brothers had been appointed ministers. To see his kinsmen and native land, he embarked on a ship with his pregnant wife. The ship was caught in a severe tempest and sank in the sea. My mistress and myself caught hold of a plank,

1. A sacred pool situated on the Rudra-Himālaya, two miles south of Gaṅgotri (N. L. Dey's *Geographical Dictionary*).

2. See चाटोत्तमेजीवामायाद् अवस्थितानां तमेवेश्वरमन्वमंस्त, *Av.* p. 191.

when Ratnodbhava was heard consoling us from far; and the surging waves wafted us ashore. We searched for him far and near on the coast but could not find him. In agony of separation, my mistress attempted suicide but I prevented her. She was delivered of this baby in a grass hut close by. The mother and the baby are shivering in the cold wind; and to warm them, I have started in search of fire. As the place is full of danger I carried the baby in my arms.'

'No sooner had she finished her tale than a wild buffalo knocked her down. Then a wild elephant killed the buffalo and was about to kill the child. I was terrified and did not know what to do, when the roar of a lion was heard. The elephant picked up the child and flung it in the air. A large monkey that was perching on a tree caught hold of him; and taking him for a fruit, climbed to the top. The child slipped from his hands and fell into my basket of flowers. Wondering at the decrees of fate, I took him in my arms and carried him to the nurse. She was unconscious. I fed the child with cow's milk and searched in vain for his mother in several places. Finally I took him to the sage Vāmadeva and he bade me bring the baby to you.' The king accepted the child with mingled feelings of joy and sorrow and named him Puṣpodbhava, indicative of his coming from a flower basket.

(*Av. Sāra* IV. 101-12; *Av.* 190-93)

Story of Devarakṣita

At about this time there appeared another Brahman with a child and said: 'King! (I am a Brahman named Kīrtideva). During my pilgrimage to Kumārī in the southern country I heard that a Brahman (named Satyaśarman of Pāṭaliputra) renowned for learning and hospitality was living on the bank to Kāverī. I proceeded to his residence and saw him a victim to misery and affliction, (and his wife withering from mental pain). However he was not slow in extending his hospitality to me. After taking rest, I said (in the course of the conversation: 'The very sight of one's own countrymen infuses confidence more than the long acquaintance with a foreigner. And hence), Oh great Brahman! I make bold to ask you how it is that you are living in this corner of the land, leaving the flower-city in the well-governed Magadha country, (You look like a recluse though you are really a householder and your wife is bereft of colour on her face, like the sight of the moon at dawn). If I am not prying into your secrets, please

enlighten me.' The Brahman replied, 'Sir, what you say is true. I have not chosen this land from passion or ignorance. I have sat under great teachers. I know that the lands of sacrifices¹ (यज्ञियो देवः) are Brahmāvarta, (between the river Sarasvatī and Dr̥ṣadvatī; the adjacent Brahmar̥ṣideśa consisting of Kurukṣetra, Matsya, Pāñcāla and Sūrasena; Madhyadeśa bounded by the Himalayas, Vindhya, Prayāg and Vinasana; and Āryāvarta between the eastern and western seas); and that even among them, the most charming is the land of Magadhas. (I am the son of Matisarman of Āngīrasa gotra and come of a most religious and learned family of Puṣṭapūra). With an ascetic temperament from early boyhood, I lived an austere life and started on pilgrimage to Kumārī in the south. On my way I met the sage Agastya on the top of the Malaya mountains. The holy sage advised me to give up my austerities and marry a girl from a Brahman family and settle down in a village on the banks of the river Kāverī. Accordingly I took as wife the daughter (named Kālī daughter of Viśvadatta) of a respectable Brahman family. As she remained childless (for ten years), I married her younger sister (Gaurī). By her I got a son and freed myself from the debt I owed to my forefathers. When the child was one year old, one day he and his nurse were suddenly missing. I reported the matter to the king (Indraketu of the Cola country). With a view to finding out the culprit by means of an ordeal, he ordered that all the inhabitants of the country should take a plunge in the river. When my first wife dipped into the river, the water turned bloodred and all were astonished. She confessed her guilt to the king that she had flung the child and nurse into river out of jealousy. The king had her put to death; and her spirit haunted me and vowed to kill the child that may yet be born to me.' Satyaśarman went on telling me his tale of misery and cursing women in general. I comforted him with words of encouragement and took leave of him the next morning. I had not gone far away when I saw a woman hanging herself by a noose around her neck and almost at the point of dying. At once I cut the noose; and having brought her back to life, asked her what made her rush to death. She said in a feeble voice, 'Sir, I am a nurse of the child of Satyaśarman. His first wife threw me along with

1. Compare Manu 11. 17-23.

his child into the stream. When I was carried away by the current with the child in my hold, I took hold of the branch of a tree floating along the river. A snake was clinging to the branch; it bit me and was about to bite the child also. At this moment, a vulture snatched the venomous creature with its beak and flew up. Almost senseless from the effects of the poison, I reached the bank and fell down. When I recovered consciousness I saw a sage sitting by my side and dealing antidotes for poison. I asked him if he had seen a child. 'I know nothing of it,' he replied. 'I am just experimenting on your person the efficacy of the art of curing poison I have just learnt.' The sage and myself searched for the child but could not find him. In despair I courted death and you have brought me back to life.'

(*Av. Sāra* IV. 113-38; *Av.* pp. 193-99)

"Having heard her tale of woe, I went on searching for the child and came across a man with his legs cut off, on the shore of Pampā. 'Sir', he said, 'I rescued a child from the river Kāverī; but a water spirit deprived me of my legs and the child slipped off my hands and fell into the water.' I consoled him; and resuming my search I learnt that a fisherman of the Kola city had got a child from within the bowels of a crocodile and had sold it away to a merchant. I ran to that city and found a man within a well struggling for life. When I helped him out of the danger, he said, 'My father, a merchant, neglected me, his legitimate son, and confided all his affection to the child of a fisherman. In my attempt to push the child into a well, by accident, I fell into it and the child escaped. I do not know what became of him.' Reproaching the wretch, I went to a forest in the north and saw a man bleeding from wounds in his chest. He said, 'I saw a child near the wall of a well and as I was carrying him home, a wild deer mangled me. And the animal took the child in between its horns and ran away.' Then I was told that the child fell into the hands of robbers who sold it to a woman of a caravan for a cloth. I learnt from the woman that Sabaras assaulted the caravan and snatched away the child from her hands. Then I met a Sabara woman looking sad and carrying a child on her hip. She said, 'My brother got this child from a caravan and presented him to me. But my husband compels me to hand him over to his junior wife. In a fury, I have carried him

away here; and it pains me to abandon him.' I then received the child from her and took him to Vāmadeva. The sage asked me to bring him to you, saying that he would prove a valuable companion to your son." The king accepted the child with pleasure and called him Devarakṣita as he had been protected all along by god.

(*Av. Sāra* IV. 139-56; *Av.* p. 199)

Story of Arthapāla

Another day queen Vasumatī appeared before the king with another child in her arms and said: "This evening a divine woman came to me with this child on her hips and said, 'Good lady! Know that I am Tārāvalī, daughter of Maṇibhadra, a chief of the Yakṣas. I was roaming about in search of my husband and came upon this child crying in a crematory in the city of Kāśī. With deep affection I took him to my father, who showed it to Kubera, Lord of Yakṣas. The omniscient Lord asked me, 'How do you feel towards the child?' 'I feel,' said I, 'as if the child is my own.' Kubera narrated the following story explaining the cause of my affection.

(*Av. Sāra* IV. 157-61. *Av.* portion lost)

Story of Saunaka

In the Kosala country there was a Brahman named Saunaka, a pupil of Somatrāta. One day the teacher and his pupil were dining in the king's palace when Bandhumatī the princess served the guests. Saunaka and Bhandhumatī fell in love with each other and had secret relations. The king of (Trī)garta¹ to whom Bandhumatī had been promised came to woo her, when her companions presented to him the daughter of a nurse dressed as Bandhumatī. Saunaka eloped with Bandhumatī; and, when they were crossing the river Sarayū the boat capsized and Bandhumatī fell into the river and was lost. He searched for her in vain and found the dead body of a woman being eaten by vultures. He thought his beloved had died in the river, and in great sorrow, cremated the body and immersed the bones in holy waters. He repaired to a hermitage, told his story to a holy ascetic and started on a fast unto death. Bandhumatī who was listening the story from

1. The kingdom of Jālandhara, a part of the district of Lahore (N. L. Dey's *Geographical Dictionary*).

within the sanctuary came out, fell at his feet and said, 'My lord! I was carried away by the current and was rescued by a cowherd maid. Soon after she died, being bitten by a snake; and most likely it was her body that you cremated. I took refuge in this hermitage and I was taught disciplines by this ascetic woman.' In the meanwhile, the king of (Tri) garta, angry at the impersonation played on him, drove the Kosala ruler out of his kingdom. Śaunaka helped his father-in-law in recovering his kingdom and obtained half the Kosala country as reward. He then married Hamsavatī and Vedimatī, and a courtesan maid and dallied with them by his magical powers.

(*Av. Sāra* IV. 162-74; *Av.* portion lost)

Story of Śūdraka

'In his ripe old age Śaunaka died and was born in the Āśmaka country' as the Brahman of the name of Indrāṅigupta whom the poets called Śūdraka. He disregarded the glory of the Brahman (*Brahmaśrī*) and was cursed to suffer severe hardships before he got the glory of a ruler (*Rājāśrī*). He was brought up along with the prince Svāti (of the Andhra dynasty) and their playful quarrel grew into bitter enmity in later life. Rambling in a forest with Bandhudatta and other friends, he lifted up a heavy stone that none else could do. The Buddhist Saṅghilaka took him in a cave with a view to putting an end to him; but he killed the Buddhist and got out of the cave after undergoing many reverses. A woman was devouring his friend Viśvaloka in the Vindhya forest at night. When he caught hold of her, she got deliverance from a curse and vanished in the sky. A female ascetic of the Buddhist order (*Sākyabhikṣuṇī*) plotted to murder him in her house, but an ominous dream indicating danger, he left the place for the Viḍiśā country. He gathered his friends and released Bandhudatta from prison and in his company proceeded to Ujjain. In the house of Bandhudatta in Ujjain, he fell in love with an actress named Raṅgapatākā.

(*Av. Sāra* IV. 175-85; *Av.* p. 200)

1. M. Venkataramayya locates the Āśmaka country in the Nizāmābād and the adjacent districts of the Nizām's dominions with its capital Pōtana represented by the modern Bōdhan. (*J.O.R.* Vol. XII. pp. 260-5). Cf. also V. Raghavan, *Annals of Ori. Res., Uni. of Madras*, V. ii.

'He saw princess Vinayavatī in a garden and became enamoured of her. She was also smitten with love and then bitten by a snake. He relieved her from the effects of poison and also from the pangs of love. He stole into the princess' apartments at night and was arrested by the guards. With the connivance of a nurse, he extricated himself from their grip and eloped with the princess. On the way she was carried away by the Mālava ruler. Sūdraka wandered helpless in the forest and was captured by robbers and imprisoned. In the prison, he won the love of Āryadāsī, the daughter of the robber chief, and with her aid he made his escape. He roamed about in search of Vinayavatī and learnt from a hunter of the Vindhya forest that she had taken shelter in the house of a certain Brahman and he hurried thither. There he heard that the Brahman had found in Vinayavatī a fit companion for his daughter in Mathurā and had sent her to that city. Sūdraka went to Mathurā and was bathing in a tank. Some policemen who had been bringing out some stolen property from within the tank took him for the thief and arrested him. When Vinayavatī saw her husband branded as a thief, she prevailed upon the minister of the kingdom whose daughter's companion she was and rescued her husband from the hands of death. Once he was to be slaughtered like an animal as an offering to a deity, but he survived the calamity and returned to his beloved. He also married Yajñadā, the daughter of the minister who had given shelter to Vinayavatī, and who was none else than his maternal uncle. He set his affection on Sūrasenā the princess of Mathurā which involved him in several dangers. After escaping many more mishaps, he waged war against Svāti, the friend of his boyhood; he made him captive (and then reinstated him in his father's kingdom). Then in the happy company of his devoted friends and wives, he ruled over the earth for one hundred years. He died in a hand to hand fight with a Brahmarakṣas and was born as Kāmapāla, son of Dharmapāla.

(*Av. Sāra* IV. 186-202; *Av.* p. 201)

Story of Arthapāla

Once Kāmapāla chanced to see Kāntimatī (princess of Vārāṇasī), playing ball with her friends; they fell in love with each other and exchanged love letters. Indrasenā, a female friend of the princess, made an image of the god of Love and under the pretext of presenting it to the princess, she took Kāma-

pāla to the apartments of the princess. He married Kāntimatī by the *Gāndharva* mode and enjoyed her company in secret. He also took as wives her three companions, Somadēvī, Sulocanā and Indrasenā. Kāntimatī became pregnant and gave birth to a son in private. The child was given to a Śāhara woman who left it at the crematory at night. On her way back she fell into the hands of the police; and in her fright she revealed the secret. Kāmapāla was tied with a rope and taken to the scaffold. In the flurry of the execution Kāmapāla burst his bonds, killed the headsmen and made his escape.

‘When Tārāvali,’ continued Kubera, ‘was passing through the crematory she took hold of the child. The reason why she loves the child’ as if he were her own is this: ‘Śaunaka took birth as Śūdraka and now he is Kāmapāla. Bandhumatī, Vinayavatī and Kāntimatī are not different. Yagñadā, Vedimatī, Somadēvī are one and the same. Hamsavatī, Śūrasenā and Sulocanā are one. Nandinikā, Raṅgapatākā and Indrasenā are identical. The herdsman’s daughter whom Śaunaka cremated was born as Āryadāsī and then as Tārāvalī. This boy was born to you by Śūdraka when you were Āryadāsī. And hence your motherly affection for the child. Please give my name Arthapāla (Lord of Wealth) to the child and take him to the queen Vasumatī; and she will bring him up.’

“Having related the story” said Vasumatī, “the Yakṣa woman handed over the child to me and vanished.” The king accepted the child and felt extremely happy to see the prince growing with ten loving companions.

(*Av. Sāra* IV. 201-202; *Av.* pp. 201-203; end missing)

CHAPTER V

Story of the Origin of the horse

One day when the king and his minister were attending on sage Vāmadeva, Vyāghradamaṇa approached him with a horse Bhadravāhana, an elephant Hemakūṭa and some mares of the best quality. The sage seeing the horse and the elephant related the story of their origin: “When the Creator was creating the universe, his eyes got irritated by the smoke rising from the sacrificial fire and a few drops of tears fell down. From the tear drops arose some horses and a man. The gods had lost their speech in their sacrifice; the man helped them in the form of a fish by searching for the lost speech, in the waters. Then Viśvāvasu and other gods began to wait on

the man. One day the gods went to pay homage to Indra and so came to the man late. When he came to know the reason for their delay, he desired to get into the position of Indra and began to perform penance. Indra despatched a divine damsel (*apsaras*) to spoil the penance of his rival and the man gave up his penance and dallied with her. He then realised his folly and cursed the damsel to be born as a roe; and she, in her turn, uttered a curse that he should be born as an owl. From the egg of the roe and the owl were produced hundreds of winged horses¹, which became the vehicle of the gods. Since they destroyed the crops of the gods, sage Śālihotra accepted them as his disciples, and cut off their wings. Indignant at the loss of their wings the horses began to bite the sage at which divine damsels laughed. The sage cursed them to turn into mares. At this Indra intervened and cursed the sage to take birth as their breeding horse. Here we see, before us the sage Śālihotra born as the horse Bhadravāhana and the divine damsels as mares. The curse of the animals will come to an end when they bear young ones. The kid of Airāvata (the elephant of Indra) is now born by a curse on the earth as Hemakūṭa and it had been wandering in this forest, after the war against the Malavas." Having narrated this story the sage entered the hermitage and the king accepted with pleasure, the elephant and the horses.

(*Av. Sāra* V. 1-16; *Av.* pp. 203-204).

Departure of Rājavāhana for conquest of the world

Prince Rājavāhana and his companions were duly invested with the sacred thread and they obtained mastery in archery and other arts. When they were sixteen the minister submitted to the king that it was time for the prince to set out on an expedition of conquest. The king remembered the divine command and agreed, though the very thought of parting with his son pained his heart. On the eve of departure, the prince fell at the feet of sage Vāmadeva. The sage gave him counsel regarding the proper conduct of a ruler and added: 'Dear Prince! Mānasāra who gained victory over your father with divine help has renounced his sovereignty in favour of his son Darpaśāra with a view to retiring to the forest. He is now seeking a suitable husband for his daughter Avantisundari. Darpaśāra has entrusted the government to Candavarman, his

1. Cf. the winged horse 'Pegasus' of Greek mythology.

brother-in-law, and is now doing penance in the mountainous abode of Śiva to become a universal sovereign. You should wrest the lost kingdom of your father from him; and then the whole of the earth will come under your sway. You will meet with adverses for a period of two months. You should start with your friends tomorrow when the moon will be in conjunction with the constellation *Revati*."

On the morrow the prince took leave of his parents and sage Vāmadeva, appointed Sindhadamana, his Śabara friend to keep guard over them, and set out northwards with Apabhāra and other companions. They spent a day in an *āśrama* not far off from their hermitage and on the next day entered the lonely Vindhya forests.

(*Av. Sāra* V. 17-41; *Av.* pp. 204-26)

Story of Mātanga

In the Vindhya forest they encountered a Brahman on the bank of a river sitting at the foot of a tree. He was clad in bark garments and had hard scars of wounds all over his body. He greeted the prince politely, and being questioned as to who he was, narrated his story: 'Sir, my name is Mātanga and I come of a family of Brahmans who have not any trace of Vedic learning and who lead the life of hunters. One day, armed with bow, I roamed about the forest with some hunters and saw an old Brahman wayfarer [of eighty years]. The hunters greedy of [the handful of grains in] the rags of the old man assaulted him. Out of pity, I fell on them, killed three or four and saved the Brahman. The other hunters crushed me to death and I found myself before the god of Death seated on kuśa grass. [When I prostrated before Him] the god said, 'Nityogra, look at the hells.' Then Citragupta, under command, took me through the Padma and other sections of hell where sinners were put to torture.

(*Av. Sāra* V. 42-49; *Av.* pp. 226-38)

Story of Nityogra and Mahogra.

'When I asked Citragupta why Yama called me by the name Nityogra, he said: '(Hālāhalika?) the chieftain of Pulindas (inhabiting the adjoining country of Vidarbha) obtained by theft a son named Kolāhalika. The son used to

waylay the wayfarers; one day he came upon (an Ārya) widow accompanied by a young couple. The widow wept and cried out, 'Ah! Dīrghadarśin! Ah! my son Nityogra!'. When the robber asked the woman who she was, she said, 'Dīrghadarśin, the minister of the Vidarbha country was my husband and Nityogra and Mahogra, our (twin) sons. An astrologer told Jālandhara, the king of Vidarbha, that my son would one day rule over the country.' The king abducted Nityogra even as a boy. Fearing the safety of Mahogra, the younger son, we sent him to our uncle's house. The king came to know of this and sent for Acyutaka, my husband's sister's son and ordered that Mahogra who was under his custody, should be put to death. Acyutaka revealed the royal command to his wife and told her that he would not do the dastardly act. But his wife asked him to carry out the order without delay. My husband who happened to be there at that time and overheard their conversation, suggested to his nephew that he would avert the disaster by showing the king a head made of clay resembling the head of Mahogra. Acyutaka agreed to the proposal and did so. Then seeing that my husband was disconcerted at his evil act, the king sent for him one night with a view to putting him to death in secret. When my husband went to see the king, the king gave out that my husband tried to kill him and, then had him put to death.

(*Av. Sāra* V. 50-65; *Av.* pp. 238-41; end missing)

Acyutaka then sent me and my son to my father. On the way we were attacked by robbers and I missed my son. I wandered about helpless in search of him; and thinking that the robbers had killed him, I went to a nearby tree intending to take my life by means of a noose. Happily for me I saw my son sitting on the tree, and he told me that the robber who carried him away was bitten by a serpent and that he had climbed up the tree for fear of the snake. Then with my son I went to my father's house but learnt that my father had been killed by robbers. Having lost all my relatives I sank into a sea of sorrow and Mahogra was the only prop of my life. He has now grown into a young man and I got him married to this girl. Good Sir! We are now passing through the forest and are frightened by you.' Kolhhalika hearing the tale of the widow fell at her feet and said, 'Mother, I am your son Nityogra.' Then he took his mother with him; and with the

help of his brother and the Śabarās, he killed king Jālandhara, the murderer of his father. He made Mahogra the minister of the king who succeeded Jālandhara and returned to the forest. Mahogra practised devotion to god Gaṇeśa and attained heaven on his death.

(*Av. Sāra V. 66-75; Av. portion lost*)

‘Dirghadarśin was born as Prahāra, king of the Videha country. By a curse of the goddess Gaṅgā, Gaṇeśa took birth as a mortal; and Mahogra also came down to the earth with the god. They were born as Apahāra and Upahāra, the twin sons of Prahāra. Acyutaka was born as the merchant Dhana-mitra. Evil tendencies predominating, Nityogra was born as the hunter Caṇḍakṣṇa, whom Ripuñjaya put to death. After suffering several thousands of hells, added Citragupta, ‘you have now taken birth in a Brahman family. Had you not given up your life in saving the life of a Brahman, you would have again been thrown into the hells as before. Re-enter the body of Mātāṅga and do good to the people.’

(*Av. Sāra V. 75—81; Av. portion lost*)

‘When Citragupta finished his tale I opened my eyes as Mātāṅga. My relatives took me to my house and healed my wounds. I learned the *Śrutis* and *Smṛtis* from the old Brahman Śāntipāla whose life I had saved. I was an aspirant for immortality and god Śiva appeared before me in person and said, “Dear Kāpiñjala! you have suffered enough from the curse of the Moon. Hereafter you are the lord of the nether-worlds. You can go there through a chasm in the Vindhya forest where you will get the necessary help to enter the nether-worlds.”

To the wonderful story of Mātāṅga the prince and his companions listened with interest and spent a few pleasant days in his company. One night Mātāṅga took the prince away from his sleeping companions and set out to the netherworlds. Proceeding along a mechanical pathway as instructed in books on *Bilakaḷpa* they saw a beautiful city surrounded by a fort made of copper. Mātāṅga bathed in a pool; and asking the prince to ward off obstacles, began to offer oblations in the sacred fire and finally threw himself into the flames. Soon after, he rose from the fire adorned with a sword in his hand, bracelets in his arms and a crown on his head and seated in a

fiery chariot (*agniratha*). Then a divine damsel of infinite beauty approached the man in the chariot, cast a loving look at him and thanked the prince for his kindness. She then took them to her palace and related her story.

(*Av. Sāra V. 82-94; Av. portion lost*)

Story of Mandākinī

'I am Mandākinī, daughter of Namuci. After my father's death I was brought up by Naraka along with his daughter Yajñavatī; and we had a loving friend in Tilottamā. Once Yajñavatī became distracted with love and said, 'In my former birth I had the happiness of being the consort of Dharmadeva, son of god Puruṣottama. At the instance of our parents my husband went abroad and I gave up my mortal frame in fire in the Badarī forest. The memories of my former life now make me sad.' Then Tilottamā brought her an young man resembling her lover and said, 'Friend, here is Sāmba son of god Kṛṣṇa by Jāmbavatī and he is the object of your love.' He came here for protecting the sages; and seeing this forest, he cried out, 'Ah, my love, Yajñavatī,' and fainted. The loving couple recognised each other and spent many happy days. When the Asuras carried away Yajñavatī, Sāmba proceeded to Prāgjyotiṣa in search of her and then to Dvārakā and there recovered her. When Naraka was slain god Kṛṣṇa took me to this city to be a friend of Yajñavatī, his daughter-in-law. Mahāśvetā and other Gandharva maidens were also my friends. Once on my way to worship god Viṣṇu, I saw an young man and fell in love with him. He at once plunged into the sea and turned into a horse. The god seeing me in sorrow said that the young man would certainly become my husband. Mahāśvetā and her husband paid a visit to me and she cheered me up by telling me the long tale of her life. Then as desired by her, her husband told me the story of his life and also that of Kādambārī.

(*Av. Sāra V. 95-111; Av. pp. 241-42, full of lacunae.*)

Story of Kādambārī

'I was born as the only child of a pair of parrots' said Puṇḍarīka 'that lived in an old Sālmali tree in the Vindhya forest. As soon as I was born my mother died, and my father fostered me tenderly. When one day hunters killed him I fell down from the tree and an young hermit took me to the hermitage

of the sage Jābāli. The sage looked at me with a smile and said: 'King Tārāpīḍa of Avanti had a son named Candrāpīḍa. The minister Sukanāsa had a son of the name of Vaiśampāyana. Candrāpīḍa and Vaiśampāyana studied together in a *gurukūla* outside the city and became proficient in all sciences. When the prince was sixteen years old the king anointed him crown-prince and presented him with a horse called Indrāyudha. The prince started for the conquest of regions with an army with Vaiśampāyana at the head. At the foot of the Himālayas Candrāpīḍa encamped the army; and hearing the music of a pair of Kinnaras he pursued them on his horse leaving his followers far behind. He met a heavenly nymph named Mahāśvetā on the shore of the lake Achhoda. She received him kindly; and, on being asked to tell her story, she sighed deeply and said: 'I am the daughter of the king of the Gandharvas and my name is Mahāśvetā. I cherished love for a young Brahman of the name of Puṇḍarīka, and he also loved me deeply. At the rising of the moon he became desperately sick with love and gave up his life. When I could do nothing but weep and wail over the lifeless form of my lover, a man descended from the orb of the moon, and taking his body flew up into the sky saying that I would later be reunited with my lover. Soon after Kapiñjala, the friend of my lover, pursued the man from the moon and I was left in heavy affliction.

(*Av. Sūtra* V. 112-24; *Av.* pp. 243; full of lacune)

'Prince Candrāpīḍa consoled her with words of encouragement; and she took him to her friend Kādambarī, daughter of Cītraratha, another Gandharva chief. Love sprang up between the prince and Kādambarī at first sight. The next day the prince returned to his camp where he received the summons from his father to return. He left the camp immediately, leaving Patralekhā, his maid-in-wait, with Kādambarī. After a few days, Patralekhā returned and told him that Kādambarī was pining for love of him. He swooned to hear the state of love of Kādambarī and became anxious to see her. At that time, a messenger (Manojava) came from the camp and said: "(Prince! Vaiśampāyana, having sent Patralekhā in advance with Meghanāda thought of returning to the capital with the army. On the eve of leaving the camp, he offered worship to the god Hara in the shrine near the hermitage of Mahāśvetā and suddenly fell ill.) Then the

chief of the Hemajāta (golden haired) Kirātas (who had been expelled by us from Svarṇapurī, gathered Kimpuruṣas and) attacked our camp." When the prince heard this he prepared for an expedition against the Kimpuruṣas, which, he thought, would give him an opportunity of seeing his beloved. In the meanwhile a messenger from Citraratha arrived in a celestial car with an invitation for the *svayamvara* of Kādambarī. Candrāpiḍa and his parents got into the car and proceeded to the camp. En route they took with them Vaiśampāyana and the army and reached the city of the Gandharvas. At the *Svayamvara* Kādambarī put the wedding garland of celestial flowers round the neck of Candrāpiḍa, leaving the gods and *asuras* who had come to woo her, whereupon a general fight ensued.

(*Av. Sāra* V. 125-32; *Av.* pp. 243-44)

'Mahāśvetā was in love with Vaiśampāyana; and when she heard a rumour that he was killed in the fight that followed the *svayamvara*, she felt deeply distressed. Her father thought that she was an unchaste girl and cursed her to take birth as a Caṇḍāla woman; and at once she fell down and died. But Vaiśampāyana returned safe from the battle; seeing Mahāśvetā lying dead, he remembered his love for her in his former birth and died of grief. Candrāpiḍa and Kādambarī could not bear to see the disaster that had befallen their friends and they too began to fast themselves to death. Nārada appeared on the scene, prevented them from dying and said, 'Puṇḍarīka was proud of his personal beauty and the jealous god of Love killed him, making Mahāśvetā an apparent cause. Kapiñjala cursed the moon to be born as mortal, as he carried away the body of Puṇḍarīka, his friend; and the moon, in his turn, cursed Kapiñjala to take birth as his horse. Accordingly the moon was born as Candrāpiḍa and Kapiñjala, the horse Indrāyudha. Puṇḍarīka took birth as Vaiśampāyana and he was again killed by the god of Love while Mahāśvetā was cursed for no fault of hers. You should wait for sometime; and all will be well in the end.' Having consoled them thus Nārada vanished.'

(*Av. Sāra* V. 136-41; *Av.* pp. 245; full of lacunae).¹

'Candrāpiḍa and Kādambarī' continued the sage, 'are now in sorrow. Vaiśampāyana has taken birth as a parrot and

1. The T. S. S. edn. of *Avantisundarī* breaks off from about here.

Mahāśvetā as a Caṇḍāla woman.' 'When Jābālī said this much,' went on the parrot, 'I remembered my former birth. The sage then asked his pupil to take me to the Caṇḍāla maidan and tell her as follows: 'Mahāśvetā! Know that this parrot is the object of your cherished desire. Take him to Śūdraka, the king of Malavas, and your desires will be realised. The king was Nandikeśvara, (the chief attendant of Śiva) in his former life. He was cursed by goddess Bhavānī to be born as a king. When he listens to the story of Candrāpīḍa as recited by the parrot, he will give up his passion for the conquest of the regions and will follow the path of Trivarga (Dharma, Artha and Kāma) with his four wives.' The pupil accordingly took me to the Caṇḍāla maiden; and, she in her turn, to king Śūdraka; and, as desired by him, I told him my story. Soon after, there came down through the rays of the moon, my former body and also that of Mahāśvetā. We shuffled off our accursed bodies and assumed our original forms. All our woes are gone; we have now 'come to see you.'

(*Av. Sāra V. 142-49*)

'After narrating their story,' Mandākinī resumed, 'the happy pair left me; and I went to worship god Mukunda. The god said to me, 'Grieve not my child. You will soon join your husband of divine origin. Once, my son Sāmba sported on a lake and the sage Jaritārī was also sporting there in the form of a swan. Sāmba caught hold of the swan and fettered his feet with the fibres of lotus stalk. The sage inflicted on him the curse 'May your feet be fettered in another birth.' Sāmba is born as prince Rājavāhana for the destruction of Asuras. Your husband has taken many births on earth, and Rājavāhana will deliver him from mortal life. Your husband will obtain, with his aid, a fiery chariot to ride on, and will be known as Agniratha. Yajñavatī, wife of Sāmba, is now born as princess Avantisundarī. Please, give this crest-jewel to the prince which gives the wearer immunity from the ills of man.' With this message of the god, I returned home and was biding my time. Now by your blindness have come upon this happiness.'

Mandākinī having related her story took the god-given gem from a casket and put it on the tuft of hair of the prince. Mandākinī and Agniratha were exceedingly grateful to the

prince, and as they took leave of him, he too set out in search of his friends and reached the city of Ujjain.

(*Av Sāra* V. 150-61)

CHAPTER VI

At Ujjain Rājavāhana saw a man strolling outside the city, and coming nearer recognised him to be Puṣpodbhava. He was rejoiced at the unexpected meeting with his friend and made enquiries about their other companions. Puṣpodbhava said that all of them were well; and, taking the prince to a lonely place narrated his adventures:

"Prince, we were very sad at your strange disappearance in the Vindhya forest. We thought you had entered the cave; and, as there might be more than one way to come out of the cave we posted Devarakṣita to watch the entrance, and the others of us set out in search of you in the different directions. We had an understanding that all of us should meet in the city of Champā at the end of the year. I went along the western slope of the Vindhya mountains and there saw a man falling from a precipice. Moved with pity, I caught him in my arms and restoring him to consciousness, asked him who he was and why he wished to kill himself. He said he had lost his beloved and the pangs of separation had goaded him to kill himself; and in justification of his action he cited the instance of Aja and Ruru. When I heard of his woes, I felt an unconscious affection towards him as if he was my own father. At this moment an old woman ran to us and asked us to save the life of an young woman who was about to cast herself into burning fire at a little distance. We rushed to the spot, dragged the woman out of the fire and placed her in a cool shade. Then the man whose life I had just saved looked at her intensely and exclaimed, 'Here is my beloved Suvratā.' They recognised each other and were in an ecstatic joy.

(*Av. Sāra* VI. 1-20)

'Then the man said, 'Good friend, your exertion in saving my life has not been in vain. Please listen to my story. I am Ratnodbhava, son of Padmodbhava, the merchant prince of the Flower City. Sailing in a trade-ship, I was shipwrecked on an island. There I married this lady, my

beloved in my former life, and lived long happily with her in her father's house. Then desirous of seeing my relations in my native land, I boarded a ship with my pregnant wife but the ship was caught in a tempest and was wrecked. Struggling in the waters, I saw my wife and her nurse catching hold of a floating plank and drifting out of sight. I got upon the back of a fish and reached an island and lived alone. From there a boatman took me to the Bāli island. I roamed about all over the land for sixteen years searching for my wife in towns, villages and forests but in vain. In despair I threw myself from the precipice and you have saved my life. Here is my wife and I am anxious to know what became of the baby she bore in her womb?'

(*Av. Sāra* VI. 21-32)

'Then the old woman who heard the story began her own. 'Dear child, here is my daughter who was about to kill herself because of her sorrow at separation from you. We reached the shore with difficulty and she gave birth to a child in a jungle. For fear of wild animals I took the child in my arms and searched for fire. A wild buffalo knocked me down and I fell unconscious. When I regained consciousness I saw a Brahman by my side, but not the child. Seeing me in distress he took me to the spot where this daughter was laid up in confinement. Seeing me returning without her child, she could not control her sorrow. We were both about to take our lives. The Brahman prevented us from the rash act, soothed her grief with words wisdom, healed my wounds and went his way in quest of learning. I reminded her of the curse you had told me of that you would suffer separation for sixteen years and that your son would become the friend of an emperor. The sixteen years have passed and having lost hope of meeting you, she attempted suicide.'

(*Av. Sāra* VI. 32b-40)

'Then I began the story of their child: 'An elephant killed the buffalo and carried away the child. The animal flung the child in air, when a lion was about to leap on its back. A monkey seated on the branch of a tree caught hold of the child; and from monkey's hands, it fell into the flower basket of a sage, which incident gave it the name of Puṣpodbhava. The sage took the child to the nurse but

found her unconscious. Not seeing the mother he brought him to sage Vāmadeva and the latter sent him to king Rājakaṁṣa. He was brought up by the king with the sons of Sumatī and other ministers. Prince Rājavāhana started on a tour for the conquest of the regions, and Puṣpodbhava accompanied the prince. When the latter entered a cave, he wandered about the forest and is now at the feet of his father and mother.'

(*Av. Sāra* VI. 41-46)

"My parents showered on me tears of joy. We spent a happy day in the forest. As they could not get on without money I performed certain rites and rituals which enabled me to discover treasure-troves containing large sums of money. At this juncture a band of robbers attacked a merchant caravan passing through the forest. I entered the fray, routed the robbers and made friend with one of the members of the caravan. I loaded bullock carts with bags of gold and set out for Ujjain with my friend and parents. The father of my friend having heard about us received me with filial affection and asked his daughter Bālacandrikā to pay respects to my parents. As she did so, the mellow moonlight of her beauty pervaded the whole apartment; and she, having stolen my heart, withdrew."

(*Av. Sāra* VI. 47-56)

"My friend who came to know that I was searching after you, told me that he was an expert in the science of prognostics and his divinations were favourable to me. One day I went to a pleasant lake to amuse my love-sick heart and heard a pitiable voice not far from me. I hastened to the spot and found Bālacandrikā, the object of my desire, attempting to kill herself by hanging. I cut the noose and asked her the reason for her violence. She recognised me, and controlling her bashfulness said, 'Beloved Sir, the festival of sporting in water has been stopped in Ujjain since Vatsarāja carried away Vāsavadattā, the daughter of Mahāśena, in the festival. But since princess Avantisundarī longed for the revival of the festival, I went to the king to intimate her desire, and there was seen by Dīruṇavarman, the younger brother of Caṇḍavarman. And he wants to marry me. My parents, for fear of his

displeasure, have consented to give me in marriage to him, but I prefer giving myself to death.'

(*Av. Sāra* VI. 57-67)

'Don't be rash, fair one,' said I. 'We shall have the man done to death by a device. Let your trustworthy friend tell the public through your parents that Bālacandrikā is possessed of an evil spirit and that the spirit will kill her husband if he is not of the same caste and status. If, on hearing this, the ruffian keeps away, so much the better. If not, let the same friend say that you should be taken to his palace, lest the spirit should attack your relations also in your house. If he takes you to his palace, I shall go with you disguised as a maidservant and kill him in secret.' Her friend did everything as instructed. In spite of the gossip, the stupid Dāruṇavarman, blind with passion, persisted, and her father took her to his palace. I accompanied her, dressed as a maidservant, and entered the chamber of Dāruṇavarman, struck him to death. When it was announced that Dāruṇavarman who attempted to defile a virgin was killed by an evil spirit, the father of Bālacandrikā gave her to me in marriage with pleasure. And this incident has been a precursor to the abundant happiness that I now enjoy on seeing Your Majesty."

(*Av. Sāra* VI. 63-76)

Princess Avantisundarī

Having listened to the story, the prince exclaimed, "Fortunately, we have seen our parents," and at that moment, the parents of Puṣpodbhava and Bālacandrikā also came there. The prince paid his respects to them. Then they all started in a car and entered the city. Rājavāhana put up in the beautiful residence of Rāmodbhava and despatched men in search of the other companions. After a few days, Puṣpodbhava told the prince that princess Avantisundarī had arranged to celebrate the water festival and asked his wife to attend the function along with him. 'They say the princess is very beautiful. Is it so?', enquired the prince. 'She is of wondrous beauty' replied Bālacandrikā. 'None else is so beautiful as she.' Puṣpodbhava asking his wife to draw a likeness of the princess, she said it was not possible to bring out her beauty in a picture. Then the prince drew from memory a portrait of the virgin Yajñavatī. And Puṣpodbhava was astonished to find that it was the portrait

of the princess while his wife remarked that she was right in her statement in that the picture was defective in so far as it did not bring out the present state of longing for her beloved.

(*Av. Sāra VI. 77-89*)

Then Bālacandrikā took the portrait to the princess, and she, looking at it, drew from memory the picture of Sāmba, her lover in former life; and it was the very image of Rājāvāhana. When the prince saw the likeness drawn by her, he had no doubt that Avantisundarī was his beloved Yajñavatī in former life, and he became anxious to see her. Next morning the prince set out with his friend to see the festival and beheld citizens gathering in multitudes for the festival on the bank of river Sīprā which formed a moat to the city. He proceeded along the beautiful East Ujjain and the outside gardens and reached the lake where the festival was to begin.

He took his seat in a pavilion in a grove adjoining the lake and witnessed young ladies engaged in sport, and boats in hundreds plying on the vast expanse of water. Then there appeared a large boat like a floating palace in crystal in which the princess was seated. Melodious music mingled with clinking of anklets came through the air. The boat slowly touched the shore and the princess in her dazzling beauty was seen in the midst of maidens in dance and merriment. Bālacandrikā bowed to the princess and introduced the prince as the son of Queen Vasumatī and King Rājaharṣa and added that it was he who drew the portrait.

(*Av. Sāra VI. 90-124*)

When the two lovers were betraying signs of emotion, a swan was moving by the side of the princess; and at her bidding Bālacandrikā went to catch it. But the prince stopped her. 'Don't disturb the swan; I shall tell you a story. Sāmba, son of Lord Kṛṣṇa, was once sporting with his bride Yajñavatī in a lotus pond. He caught a swan and bound its feet with lotus fibres. The swan was a sage and cursed them to take birth on earth. They pacified the sage who took pity on them and said, 'Though born as mortals, you will recognise each other and have the same form as now. You will, however, suffer separation for a small period.' The princess hearing this, remarked: 'Yajñavatī is also born as mortal to share the consequences.' At this moment the queen mother desired to see the princess and she departed leaving her heart

with the prince. The festivities ended at sunset. The prince returned home and passed a sleepless night, sad at the thought that he could not treat the princess, his beloved in former life, even with formal courtesy, much less clasp her to his bosom, and that he could not marry her without the consent of her parents and the priest. Next morning he said to Puṣpodbhava that he could not bear the pang of separation from his beloved any longer and that he did not know what to do. Puṣpodbhava suggested that since the princess was also pining for him, it would not be unbecoming of him, if he took the princess in marriage in defiance of Darpaśāra. At this moment, Bālacandrikā approached the prince and said, 'My Lord, the princess is in an extreme state of love-sickness; she remembers you as her beloved in former life and repents that she did not treat you as she would when you met her. She fell in a swoon and I brought her to consciousness and said, 'Princess, your parents will be glad to give you in marriage to your lover in former birth. Chaṇḍavarman will of course object but we shall bring about a secret union.' 'I have', added Bālacandrikā, 'consoled her with these words and I don't know how you feel.' The prince on hearing this related to her his equally love-lorn condition and wrote a letter to his beloved recalling, among other pleasant incidents in former life, her showing him when he was love-stricken, the star Arundhatī, which, he said, had remained written in bold letters in his heart. As Bālacandrikā left with the letter, he too started with Puṣpodbhava to the garden where he first saw his beloved.

(*Av. Sāra VI. 125-70*)

CHAPTER VII

Story of Somadatta

In the temple at Ujjain the prince and Puṣpodbhava saw a man preparing to fast himself to death in the morning. When they asked him why he was doing so, he said, 'Sir, I am a Brahman named Vidyeshvara and I belong to Vyāghragrāma,¹ a beautiful agrahāra in the Chola country. I learnt from a teacher the Gāruḍa mantra which enabled me to acquire

1. Modern Chidambaram where the famous Naṭarāja shrine is.

certain *vidyās*. As wealth is the chief means of attaining all pursuits of life, I waited on some kings but found them all vicious and leading a mean, despicable life. Seeing that these rulers of men are such I got disgusted with life and began to kill myself.' The prince cheered him up and said: 'It is true that the company of wicked people is unbearable. But there are selfless men whose company is to be desired for. Please give up your hatred for life and go with us.' While the prince was talking to the man a palanquin was seen approaching the temple and within it they saw Somadatta afflicted with illness and attended to by servants of the harem. In the excitement of joy on meeting his friends Somadatta forgot his illness; he got down from the palanquin, seated himself with them in a shady spot, and restraining the effects of his illness began to narrate to them his tale in sweet words composed of the twenty-four letters, the five *kharas* (first five *varga* letters), five nasals, four semi-vowels (*antasthas*) and the ten vowels without *r* and *l*.¹

(*Av Sāra* VII. 1-14)

"My Lord, when we missed you in the Vindhya forest our friends began to disperse in distress in several directions in search of you. I reached a land of sea and forest adjoining the Pāriyātra mountain. There I found a bright gem on the sand. I took it and had it tied in the skirt of my cloth. When I went a little further, I saw a miserable-looking Brahman and asked him why he was wandering in the forest. He said, 'Good Sir, I am a poor man and live on what little I get as charity from Mattakāla, the ruler of the Lāṭa country. He is now proceeding to the king of Pāriyātra with a view to wooing his daughter. I have followed his camp and am roaming about begging.' When I heard this I gave the poor man the gem I had; and immensely pleased with the gift he went away. I had hardly closed my eyelids for a while when I saw before me the Brahman and some men at arms. They surrounded me and asked me in an angry tone, where my accomplices were and the gems I had stolen. 'I saw the gem on a sandy bank and I know nothing more,' said I. By this time five

1. *Cf.* यथाप्यन्तान्तायेः ऋद्ध-वर्णविवाजितैः स्वैर्युद्धभिः ।

२ च चतुर्विंशतिषण्णैः स्वचरितमनुवर्णयाञ्जके ॥

(*Av. Sāra* VII. 14)

other men, taken into custody as thieves, were brought and we were all put in fetters and imprisoned. When I asked the five men in confidence who they were and what it all meant they said: 'Lāṭa and Pāriyātra are not on good terms for long; and the former is stronger than the other. The ruler of Pāriyātra has a daughter named Vāmalocanā of exceptional beauty, and the Lāṭa king desirous of marrying her set out as a friend to the capital of Pāriyātra. But the latter thinking that his enemy should not enter his capital even as a friend, sent his daughter away to the camp of the Lāṭa king under the escort of Mānapāla, his minister's son. We, the servants of Mānapāla, followed his camp. We entered the camp of our enemy and stole the precious stones and returned to our camp. Then seeing that one valuable gem was lost in the forest we returned to search for it and were captured by the Lāṭa soldiers.'

(*Av. Sāra* VII. 15-26)

"Hearing this I planned a way out. At night we broke our fetters, killed the prison guards, destroyed the prison and reached the women's quarters in the camp. In the last quarter of the night when I began to close my eyes from fatigue, I saw near me in the glitter of ornaments, a man attempting to strike a woman with a sword. At once I slew the man and asked the lady who she was. 'Sir' said she, 'I am a companion of princess Vāmalocanā and am the wife of Mānapāla, the minister's son. The man you have just now slain is Prakaṣṭaka, a friend of my husband and the son of general Pīlupatī. To-night seeing that my husband did not return home he pressed me to yield to his wishes. But as I sternly refused him he wanted to murder me; and it is at this juncture, O Merciful One! that you have killed him and saved me'. I then went to a pond and washed my blood-stained limbs. A little later, the sun emerged from the sea and I heard the following cry from the mouth of the people: 'Mānapāla invited his friend Prakaṣṭaka to his house and charging him for transgression put him to death. He is now arrested by the commander's men and is taken to the gallows. Mānapāla could not have done an atrocious act. We know Prakaṣṭaka is a rake. Besides the woman herself says that Prakaṣṭaka attempted to kill her and was killed by some unknown man.'

(*Av. Sāra* VII. 27-34)

"I roamed about and saw the daughter of the king of Pāriyātra in the camp by the side of a mountain. At the sight of her I was smitten with love; but I had no time to think of love. After a little reflection, I cried aloud with uplifted hands, 'Please! set free Mānapāla, the minister's son. It was I that killed Prakantaka and not Mānapāla.' Hearing this the five thieves fell upon the soldiers who were taking Mānapāla for execution and slew them. We then fled to the women's camp near the mountain, killed the guards and rescued the princess from the hands of the enemy. As she was trembling with fear I approached her and said: 'Princess, we are the thieves and seek your protection.' She blushed in reply and casting down her face bashfully looked at me. And Mānapāla's wife standing near, said, 'Sir, I have told the princess all about your noble deeds and she has been captivated by your handsomeness, valour and deeds.' Just then, Mānapāla joined us with reinforcement. The Lāṭa king was in a fury at the murder of the commander's son. He fell upon us with a large force and a scuffle followed. I mounted a swift elephant, destroyed the foes and despatched Mattakāla to the abode of death. Matipāla, the minister, sent a message of our victory to king Vīraketu, and the latter, with a joyful heart, invited me to his court and gave his daughter to me in marriage.

(Av. Sāra VII, 35-43)

"Soon I was attacked with a disease and the minister disclosed to me a strange story: 'My good child', said he, 'long ago an occasion took us to the temple of Mahākāla at Ujjain; and our queen Mālāvati worshipped the god for a long time and prayed for a daughter. The god granting her request said that the man who married her daughter would die of a disease if he did not worship him for six months without break. It was because of this word of god that, when the Lāṭa king sought the hand of the princess, the king sent her away to his camp thinking he could thereby destroy his inveterate enemy by exposing him to Siva's fury. Now that you are taken ill, we shall lose no time in worshipping the god.' "Having said this", continued Somadatta, the minister took me to the temple along with the princess. And now in the joy of seeing your majesty my disease seems to have left me for good."

Somadatta having finished his story, the prince paid his respects to the minister and his son Mānapāla. Then they all proceeded to Puṣpodbhava's house, followed by Somadatta who had recovered from his illness. Puṣpodbhava's mother seeing Vidyēśvara exclaimed with joy, 'How fortunate am I to see this man here! It was he who saved me when I was dying in the Kaliṅga forest.' They were all in a flutter of joy at their happy reunion.

(*Av. Sāra* VII. 44-51)

The next day Puṣpodbhava took Vidyēśvara and Somadatta to a lonely place and told them how Sāmba and Yājñavatī were born as prince Rājavāhana and the princess of Avanti by the curse of the sage Jaritāri, how they met in the royal garden with the memory of their former life and how they had been pining for each other. "The Prince," added Puṣpodbhava, "does not like to marry her without the consent of her parents and much less to carry her away in their absence. But the condition of the prince admits of no delay. I have a plan which fits in with the purpose in hand. I propose that some one of us skilled in magic should exhibit some miracles before Mānasāra and dazzle him with wonders. Then the marriage should be celebrated between the royal prince and the princess in the world of magic. When the function, concealed partly by the veil of magic, is concluded, the secret will, of course, be out and a crisis will develop. But the prince will be in safe hands and the princess herself will come forward to save him."

(*Av. Sāra* VII. 52-56)

This proposal was approved by Somadatta and Vidyēśvara; and, as may be expected, the task devolved upon the latter. Meanwhile Puṣpodbhava informed the princess of the plan through his wife. Next day, Vidyēśvara went to the court of Mānasāra and introduced himself as a magician well versed in his art and requested an audience for the display of his skill. Permission being given, the magician waved his magic wand of peacock feathers when there appeared many snakes and then birds that devoured them. After exhibiting many items of magic to the astonished spectators, the magician addressed the king with a view to uniting his daughter in wedlock with the excellent match in hand: 'Your Majesty! King Rājabahūsa whom you defeated

in battle is now performing penance. His son will become an emperor and he will now take your daughter in marriage.' The king in amazement sent for the queen and the princess. Then there appeared a magic princess, the very image of princess Avantisundarī. Then the real Rājavāhana, in his wedding apparel, escorted by the magic ministers of Mānasāra, was introduced to the king as the bridegroom. As desired by the prince, Agniratha arrived in a *vimāna* with Rājabaṁsa, Vasumatī and the sage Vāmadeva. The king gladly received the guests and the prince bowed to his parents and the sage.

(Av. Sāra VII. 57-65)

The sage began the ceremony by a description of the lineage of the princess and requested the prince to accept her hand in marriage, while the magic Mānasāra poured water in to the right hand of the bridegroom. Somadatta, the purohit, kindled the sacred fire, went through the ritual, and solemnised the marriage. Meanwhile the bridegroom slipped into the privacy of the inner chamber. Rājabaṁsa and the sage left the scene and Puṣpodbhava took Vidyēśvara and Somadatta to his house. The prince had a pleasant night with his beloved; he beguiled her by showing the starry sky and relating interesting stories of the world. Somadatta, summoned by his father-in-law, left Ujjain for Pāriyātra with his wife and Puṣpodbhava.

(Av. Sāra VII. 66-79)

After a blissful slumber Rājavāhana woke up but found his feet fettered with a chain. In her excitement the princess cried aloud and the guards who heard the cry took the matter to the regent. Caṇḍavarman was all in a fury. He had an ancient grudge against Puṣpodbhava for killing his brother. He now resolved to avenge himself by putting to death Rājavāhana, the friend of Puṣpodbhava. Now the old king Mānasāra and his queen prevented the tragedy by threatening the regent, by the alternative of their suicide. Caṇḍavarman therefore sent a report of the matter to Darpasāra, son of Mānasāra, and set out with the prince, in fetters, to destroy Sirbhavarman, the king of the Aṅgas, who had refused his request for his daughter's hand. He surrounded Chamṛa, the capital, with a large army, took the king a prisoner and carried away his daughter to his

camp. At this juncture a messenger arrived from Darpaśāra asking the regent to punish the offender with instantaneous death. Caṇḍavarman at once ordered preparations to be made for his marrying the princess of Aṅga on the morrow and for the execution of Rājavāhana. His plan however fell through. The fetters on the feet of the prince changed into a divine nymph. She bowed before him and said: 'Lord ! I am an apsaras named Surasamañjarī born of the rays of the moon. Once while I was flying through the air, a group of swans fell on my face taking it for a lotus flower. In my hurried attempts to keep off the birds, my pearl necklace broke and fell on the head of a Brahman who was finishing his bath in the lake Maṇḍodaka. The angered Brahman cursed me to change into a metal chain. I fell at his feet and he mitigated the sentence saying that the curse would end when I had served two months as chains on your feet and that I would retain the power of perception all the time. I became a chain and a Vidyādhara-ally of Darpaśāra took possession of me. As Darpaśāra had promised to give his sister in marriage to this Vidyādhara, he one night went to see the princess, the object of his desire. But seeing her sleeping on your lap, he fettered your feet with me. My curse is now over. Is there anything I can do for you ?' Rājavāhana asked her to console his beloved with the news that he was free from fetters and bid her farewell.

(*Av. Sāra VII. 80-92*).

Now that Rājavāhana was free, he lost no time in mastering the situation. He mounted the elephant that was ready for killing him and slew his foes. Just then he saw Apahāra coming from the inner apartment after killing Caṇḍavarman. The whole company of friends appeared before the prince, after setting free the Aṅga king for whose help they had gathered there. They all then repaired with joy to a pleasant sand-bank on the Gaṅgā.

(*Av. Sāra VII. 93-94*)

CHAPTER VIII

After interchange of greetings, the prince described his adventures as well as those of Puṣpodbhava and Somadatta. He then asked the other companions to relate their stories and Apahāravarman began his narrative.

Story of Apahāravarman

"Prince! When you disappeared in the Vindhya, I proceeded to the hermitage of sage Marīci outside the city of Campā. There I beheld a sorrow stricken ascetic sitting under a tree to whom I intimated my desire to see the great sage Marīci and learn from him your whereabouts. 'There was indeed, a great sage in this *ārama*', said he, 'and a courtesan named Kāmamañjarī once approached him and fell at his feet saying that through him she sought the happiness of the other world. Her mother who followed her implored the sage to dissuade the girl from the course she had taken in defiance of her family tradition. The courtesan was however firm in her resolve; and the sage therefore sent her mother back saying that the girl would soon get disgusted with the hard forest life and return home. The days that followed however belied his expectations. The sage instead of curing the courtesan of her desire for forest-life fell a victim to her allurements and followed her to an assembly of young ladies in the city. There a beautiful girl stood up and acknowledged defeat at the hands of the courtesan. When the love-stricken sage asked her what it all meant, she said, 'Sir, in a contest of superiority between that beautiful girl and myself, she taunted me sneeringly that I boasted as if I had won over Marīci. Pledging my freedom, I embarked on this task; and by your grace, I have won. You may now please resume your penance!' The sage returned to his *ārama* a sadder but wiser man. I am that unfortunate sage, and I shall soon be in a position to help you. Meanwhile, you may stay in Campā.'

(*Av. Sāra VIII. 1-34*)

"Next morning I set out for the city and saw a Jain weeping bitterly outside a monastery. When asked for the reason of his sorrow, he said, 'Sir, I am the son of a wealthy merchant in this city. I am ugly and people call me Virūpaka. There is another young man in the city who is poor, but handsome. The rogues of the city created a quarrel between us in the matter of wealth and beauty and decided that he who was sought after by Kāmamañjarī, the best of courtesans, was the superior of the two. Of course the courtesan chose me for her lover and very soon left me a poor man. I became the butt-end of ridicule of the people and took refuge in a Jain monastery. Here too I suffer from severe restraints. It pains me to hear the blasphemies against our sacred *śrutis* and *smṛtis*. The

thought that I have deserted the faith of my forefathers and have descended to the path of the heretics reads my heart; and I find relief only in shedding tears.' I consoled him saying that I would find a way by which the courtesan restored to him all his wealth.

(Ar. Sāra VIII. 34-41)

"Entering the city I went to the gamblers' quarters and in one sitting won a fortune and a friend too in Vimaradaka, the keeper of gambling house. I learnt that the city was full of wealthy but greedy men; I resolved to teach them the right path by robbing them of their possessions. One night I burgled the house of a rich merchant and on the way back met a young girl who was alone. When I asked her who she was, she said: 'Sir, I am the daughter of Kuberadatta and I was promised from infancy to one Dhanamitra. But he gave away all his wealth to the poor in charity and now my father proposes to give me in marriage to another, Arthapati, tomorrow. To escape this, I am now on my way to Dhanamitra, my lover.' Moved with pity, I offered to take her to her destination, and escaping a squad of police, reached Dhanamitra and said: 'I am a thief. I found this girl alone with her heart fixed on you and have escorted her to you.' He was full of gratitude and said that he would leave the city with her the same night. I advised him to return her to her father, wait for a month and then marry her duly. Then we three went to Kuberadatta's house, left the girl there, and with her aid, robbed that house also of all its valuables. On our way back, we mounted an elephant, destroyed Arthapati's house and slept the rest of the night.

(Ar. Sāra VIII. 41-55)

"Next morning, we heard that Kuberadatta had postponed the marriage of his daughter for a month. Then I instructed Dhanamitra in secret as follows: 'Approach the King with this leather bag and tell him: 'Your Majesty! Kuberadatta promised to give me his daughter, but now, owing to my poverty, plans to give her to Arthapati. In despair, I was about to kill myself in an old garden, when an ascetic gave me this bag saying that it would be full of gold every morning if properly worshipped by a merchant or a courtesan. The ascetic also laid down that the worshipper should at the outset return to the owner whatever he had unjustly obtained and give away to Brahmins

what he had justly obtained. I am a merchant and I request your majesty to see that no one steals the bag and to permit me to worship the bag.' The King will give his consent. Then you should go home and worship the bag. It will have to be filled with the gold obtained by theft at night and shown to the people in the morning. Then Kuberadatta will come to you and offer you his daughter in marriage.' Dhana-mitra did everything as I suggested.

(Av. Sāra VIII. 56-63)

"One of those days I happened to witness a concert given by Rāgamañjarī, younger sister of Kāmamañjarī. We fell in love with each other at first sight. She wanted to be won by merit but her sister insisted on giving her away for money. I therefore promised Kāmamañjarī that I would steal the leather bag from Dhanamitra and give it to her in return for Rāgamañjarī. The greedy courtesan agreed and on my giving her the bag gave me her sister as wife. Then Vimardaka, my friend, pretending to be a partisan of Arthapati threatened Dhanamitra, in the hearing of the public, that he would steal the leather bag. Dhanamitra reported to the King that the bag was missing and that Vimardaka a friend of Arthapati had threatened to steal it. The King called for Arthapati and asked him to produce his friend Vimardaka. But the latter could not be found as I had sent him away on the same day to Ujjain in search of you. The angry King threw Arthapati into prison as an accomplice in the theft.

"Meanwhile Kāmamañjarī, as a preliminary to worshipping the bag, restored to Virūpaka all the wealth she had taken from him. Now Dhanamitra informed the King that Kāmamañjarī, the greedy courtesan, had been giving away all her wealth and that he had his suspicions that the bag was in her hands. When summoned by the King she deposed at my suggestion that Arthapati was the thief. The King was furious and was about to sentence Arthapati to death. Then Dhana-mitra made known to the King that Chandragupta Maurya had granted to the merchant community immunity from capital punishment for offences like theft.¹ The King therefore banished Arthapati from the country. And Kuberadatta now gave his daughter in marriage to Dhanamitra, with pleasure.

(Av. Sāra VIII. 64-77)

1. See *infra*, p. 13, fn. 1.

"In those days I used to steal the wealth of the rich men in the city and make them beg the poor who had grown rich by the wealth I bestowed on them. One night under the influence of excessive drink, I attempted to steal all the wealth of the city and was arrested by a party of watchmen. Coming to my senses I realized that the misfortune that had overtaken me would also involve the innocent Rāgamañjarī and Dhanamitra. In a moment I made up my mind what to do and began rebuking nurse Śṛgālikā who was following me : 'Get away, you old hag. You have brought about a union between Dhanamitra and Rāgamañjarī and I am happy that I have robbed him of his bag and her of her jewels.' The clever nurse took the hint from me and came near me to ask where I had kept the stolen property. Then I whispered in her ear a plan on which she was to act when she reached home. I was taken to the prison and Kaṇṭaka, the jailor, threatened me with torture if I did not return all that I had stolen.

(*Av. Sāra VIII. 78-83*)

"Later on, one evening, Śṛgālikā told me that my plan had borne fruit. 'Dhanamitra,' she said, 'thus petitioned the King: My lord! a thief pretending to be my friend stole my bag and was put in prison; he may be persuaded to give it back.' The King,' she added, 'will take the necessary measures to restore the bag to Dhanamitra. For my part, I have secured the favour of the princess through a nurse and have made Kaṇṭaka believe that the princess had fallen in love with him. Seeing that he was mad with love, I suggested to him to enter into the princess' apartments through an underground passage. He finds in you the proper man to dig an underground passage from the prison to the palace. The fool has asked me to induce you to do it for him and will release you for the purpose.' Then the jailor set me free and I dug a passage. As I was issuing out, he began to fetter me again and I struck him on the chest and killed him. Then through the same passage I entered the palace to steal something there and found the princess sleeping. Her beauty stole my heart and I painted her on a board in the posture in which I saw her, with myself kneeling at her feet. I also wrote below the picture an *āryā* giving expression to my love for her. Then I returned to the prison and told my esteemed friend, a fellow prisoner, that I had killed Kaṇṭaka

nd told him how he should win his freedom. I left the prison with Śṛgālikā and extricating ourselves from the grip of a police patrol, retired to Rāgamañjarī's house. Next morning I approached sage Marīci who predicted that I would meet you in this way.

"My fellow prisoner divulged the crime of Kaṇṭaka and was appointed jailor by the King. With the connivance of my jailor-friend, I found my way again into the palace and saw the princess. She, having heard about me from Śṛgālikā, received me with joy and set her affection on me. About this time Caṇḍavarman besieged the city and made the King prisoner. He also seized the princess and was arranging to marry her at daybreak. Knife in hand, I entered his camp which was jubilant with festivities; and as he was proceeding to grasp the hand of the princess, I struck him to death. The princess was trembling with fear, and I took her to the *antaḥpura*, when fortune favoured me with your sight, my Prince!"

(*Av. Sāra* VIII. 84-109)

Story of Upahāravarman

The Prince congratulated Apahāra on his adventures and asked Upahāra to narrate his story. "I went to Videha," began Upahāra, "and rested in the dwelling of an old woman outside the city; when the woman saw me she began to shed tears. Asked for the reason of her sorrow, she said: 'I was a nurse in the court of Prahāravarman, King of Mithilā. Years ago he went to Magadha and fought in a battle, and on his way back, he was attacked by kirātas in the forest. In the tussle that followed, I was separated from the main body with one of Prahāra's twin sons who was with me. A tiger mauled me, and the child was taken away by the kirātas. A shepherd nursed me back to health. Then my daughter came to me with a young man and told me how the elder of the twin sons who were with her was carried away by a Śabara chief, how a Śabara who gave her shelter wanted her to marry him, and on her refusal, attempted to murder her, and how a young man of our native place killed the Śabara and married her. Then we followed the young man to Mithilā and reported to the queen the loss of her twin sons. The King fought with Vikāṣavarman, his elder brother's son, and was put in prison with his queen. I have

taken to a hermit's life and my daughter has taken service with Kalpasundarī, the queen of the usurper. Had the two royal children lived, they would have been exactly of your age and looks.' When I heard her tale, tears gushed into my eyes. I said to her, 'Mother! here I am, your son, and I can have the usurper done to death, but nobody knows me here as the prince.' The old woman was overwhelmed with joy and gave me a meal. I thought out a plan to kill the usurper through his queen and asked my foster-mother if she had any knowledge of his *antahpura*. Meanwhile her daughter came there; and having heard about me from her mother told me that Kalpasundarī was one of the most beautiful and accomplished ladies of the day but that there was no love lost between her and the usurper. I employed ladies to widen the rift between the queen and her husband and also to win her love for me.¹

(*Av. Sāra* VIII. 110-125)

1. The Ms. of *Axantisundarī Kathā Sāra* breaks off here.

॥ श्रीः ॥

॥ अवन्तिसुन्दरीकथासारः ॥

प्रथमः परिच्छेदः

वन्दे मन्दाकिनीवारिमकरन्दपरिप्लुतम् ।

सानन्दसुरनेत्रालि मुकुन्दपदपङ्कजम् ॥ १ ॥

नमः कन्दर्पदर्पमञ्ज्वलञ्ज्वलनचक्षुषे ।

लसद्गिरिसिनासक्तवपुषे चन्द्रमौलये ॥ २ ॥

मन्मुखे सुखविन्यस्तसत्रिलासपदक्रमा ।

हंसीव विहरन्ती स्तात् सरसीव सरस्वती ॥ ३ ॥

जयत्यखिलसल्लोपरत्नरागिसमुद्भवः ।

भारतामृतसंभूतिः पाराशर्यपयोनिधिः ॥ ४ ॥

सद्रणोदयसंक्षुण्णो दोषागमविजृम्भितः ।

अन्धकार इवाहन्ति कष्टं दृष्टिफलं खलः ॥ ५ ॥

विशुद्धिमत्पञ्चपाताः श्रितनिर्मलमानसाः ।

हंसा इव मनः सन्तो हरन्ति मधुरैः स्वनैः ॥ ६ ॥

सन्तः सर्वहितार्थानां(यः) खलास्त्रखिलवैरिणः ।

तद्गुमावतुमृत्यालं वृथा विरमतु श्रमः ॥ ७ ॥

मधुरोक्तिमणियेणीमहनार्यमहाह्वदः ।

केनायमतिलङ्घ्येत गम्भीरः काव्यसागरः ॥ ८ ॥

अवगच्छन्नयं शब्दान् कथञ्चिदपि पञ्चपान् ।

कवितामुत्सहे बोद्धुमहो मोहपरम्परा ॥ ९ ॥

सत्कपाकयनप्रीत्या तथापि कथयाम्यहम् ।

कान्तामवन्तिसुन्दर्याः कथामनतिविस्तराम् ॥ १० ॥

अस्ति प्रासादविस्तारग्रस्तव्योमान्तरा पुरी ।

काञ्चीपुरास्या कल्याणी ककुमः कुम्भजन्मनः ॥ ११ ॥

या मृत्युविगलद्भोगैरसंख्यवसुभिर्जनैः ।
 भोगवत्समरात्रेत्यौ न्यक्कुर्वाणिव गर्विता ॥ १२ ॥
 तस्यां जज्ञे बुधव्रातध्वस्ताखिलविपल्लवः ।
 पल्लवेषु महीपालः सिंहविष्णुरिति श्रुतः ॥ १३ ॥
 गरिम्णा स्यावरान् सर्वानोजसा जहमानपि ।
 यो विजिग्ये भुजछापो भूमर्तुनुभयानापि ॥ १४ ॥
 अदृष्टपूर्वो गन्धर्वस्तं सभासदमरुदा ।
 उदङ्गलिर्महीपालमुपावीणयदार्यया ॥ १५ ॥

“ दनुजपतिहृदयमूधर-

विभेदविज्ञातशक्तिनखकुलिशम् ।

जगद्गुदयहेतु विष्णो-

रवतु वपुर्नारसिंहं वः ” ॥ १६ ॥

श्रुत्वेनामत्युदारार्थां कुतूहलबलात्कृतः ।
 अमयीद्भट्ट ! केनेयं निर्मिता वर्णपद्धतिः ॥ १७ ॥
 इत्यूचिवांसं प्रत्यूचे गन्धर्वस्तं धरे^१श्वरम् ।
 देव ! स्वनुगृहीतोऽस्मि श्रूयतामवधानतः ॥ १८ ॥
 अस्त्यानन्दपुरं नाम प्रदेशे^२ पश्चिमोत्तरे ।
 आर्यदेशशिखारलं तत्रागन् घटवो द्विजाः ॥ १९ ॥
 ततोऽभिनिःसृता काचित् कौशिकवसुपुत्रतिः ।
 मल्लोऽदिवायान्ती पुण्यतीर्था सरस्वती ॥ २० ॥
 नासिकयमूमावीरसुख्यान्मूलदेवनिवेशिताम् ।
 प्राप्याचलपुरं नाम पुरिमधिवसत्वसौ ॥ २१ ॥
 तस्यां नारायणस्वामिनाग्नौ नारायणोदरात् ।
 दामोदर इति श्रीमानादिदेव इवामवत् ॥ २२ ॥
 स मेधावी कविर्बिद्वान् मार्त्ति^३ प्रमदं गिराम् ।
 अनुरूप्याकतोन्मैशो नरेन्द्रे विष्णुवर्धने ॥ २३ ॥
 सुधायिष्टेन तद्विदमामिपं मृगयान्तरे ।
 भनिष्टमिष्टं दा ! कष्टं तेनाभोज्यमभुज्यत ॥ २४ ॥

अगच्छन्नन्तिकं पित्रोः सत्ररस्तीर्ययात्रया ।
 चरन् गोचरमापेदे कस्यापि शुभजन्मनः ॥ २५ ॥
 स दुर्विनीतनामासीदन्वयार्भिधानवान् ।
 तस्यान्तिके वसत्येव तेनार्येयमुदीरिता ॥ २६ ॥
 इति श्रुत्वा महीपालस्तदालोकनलोलुपः ।
 बनेकश्रीमुखाकृष्टमकरोदमुमात्मसात् ॥ २७ ॥
 स्वनिर्दिशेषैरुर्गैश्चस्तमाचारैरतोपयन् ।
 अमूष्य च मूपालमग्राम्यैः स सुमापितैः ॥ २८ ॥
 नृपनिर्धन्वनिर्दिष्टे प्रकृष्टविमवे गृहे ।
 बहूतः पैतृकीं वृत्तिं तस्यासीत् तनयप्रयम् ॥ २९ ॥
 मनोरथाद्वयस्तेषां मध्यमो वंशवर्धनः ।
 ततस्तनूजाश्चत्वारः सप्तुर्वेदा इवामवन् ॥ ३० ॥
 श्रीश्रीरदच इत्येषामुत्तमस्तत्त्ववेदिनाम् ।
 यवीयानस्य च श्लाघ्या गौरीनामामवत् प्रिया ॥ ३१ ॥
 ततः कथञ्चित् सा गौरी द्विजाधिपशिखामणेः ।
 कुमारं दण्डिनामानं व्यक्तशक्तिमजीवनत् ॥ ३२ ॥
 स घाल एव मात्रा च पित्रा चापि व्ययुज्यत ।
 अयुज्यत गरीयस्या सरस्वत्या श्रुतेन च ॥ ३३ ॥
 सत्रिक्रिये पुरे तस्मिन् परचक्रोपरोचतः ।
 स चचार शुभाचारः सर्वामुर्मुदिदारधीः ॥ ३४ ॥
 अथाश्रमेष्वधीयानः शास्त्रेषु च कृतश्रमः ।
 पश्यन् पुण्यान्यरण्यानि न्यवसद्विवसान् बहून् ॥ ३५ ॥
 अथाहूतः क्षितीशेन प्रशान्तोपद्रवे पुरे ।
 स्वसुहृद्वन्पुमध्यस्थः स भेजे निजमास्पदम् ॥ ३६ ॥
 एकदा वास्तुशास्त्रज्ञस्तक्षमर्षविचक्षणः ।
 स्थपतिः कश्चिदग्रेत्य प्रणिपत्योपतस्थिवान् ॥ ३७ ॥
 अनन्ताः कलिस्ताश्चित्रा विकल्पाः शिल्पकर्मणाम् ।
 अत्र त्वद्गामुनैवेत्यं तत्रस्थास्तमशंसिषुः ॥ ३८ ॥

स तु शिल्पिवरस्तेषामाक्षिप्य स्तुतिमात्मनः ।
 मूर्धन्यञ्जलिमाचघ्नन्नय दण्डिनमभ्यधात् ॥ ३९ ॥
 अस्ति विज्ञाप्यमस्माक्रमनुग्राह्योऽस्मि यद्यहम् ।
 प्रार्थनां वितथीकर्तुं प्रभवो न भवादृशाः ॥ ४० ॥
 महामल्लपुरे देवः स्वैरं चारिधिसन्निधौ ।
 आस्ते मुकुन्दः सानन्दं फणीन्द्र इव मन्दिरे ॥ ४१ ॥
 भग्नः केनापि तस्यासीत् कारणेना^१सुरद्विषः ।
 मणिबन्धे महान्^२ बाहुः स मया सन्धितोऽधुना ॥ ४२ ॥
 तदालोक्तिमुर्हन्ति भवन्तः साधु वा न वा ।
 एतावता प्रयासेन प्रसादातिशयोऽस्तु नः ॥ ४३ ॥
 श्रुत्वा सेनापतेः पुत्रः कलाकौशलपेशलः ।
 पार्श्ववर्ती परां मैत्रीं विभ्रदण्डिनमभ्यधात् ॥ ४४ ॥
 आर्यं संभाव्यतामस्य स्थपतेः प्रणयस्त्वया ।
 अपि च स्पृहणीयं ते सुहृदामपि दर्शनम् ॥ ४५ ॥
 मित्राणि मातृदत्ताद्याः केरळेभ्यो द्विजोत्तमाः ।
 त्वदर्शनार्थमायातास्तस्मिन् सन्निदधत्यमी ॥ ४६ ॥
 इति श्रुत्वा ततः प्रीतस्ते विसृज्य परेऽहनि ।
 सुदृक्त्रिः सह तं देशं ययौ तेन च शिल्पिना ॥ ४७ ॥
 अपोत्तरङ्गभङ्गालीविलसद्बाहुलीलया ।
 नृत्यन्तमिव गम्भीरमम्भोरारिं ददर्श सः ॥ ४८ ॥
 ततः सागरकलोलक्षिसंक्षोदाभ्युच्चुम्बिता ।
 सेव्यमानः सुखामोदसारिणा वनवायुना ॥ ४९ ॥
 तपोदारं मुदपश्यन्नदरे राजमन्दिरम् ।
 गच्छन् वेटापथेनाय प्रपदे मन्दिरं हरेः ॥ ५० ॥
 तरङ्गबाहुसंवाद्यचरणाम्बुरुद्वयम् ।
 उदन्वता मुदाविष्टो ददर्श मुरगस्रनम् ॥ ५१ ॥
 प्रविश्य प्रतिमाभ्यर्च्य गत्वा निर्वर्णयन्नयम् ।
 नाभ्यगच्छत् मुमुहत्सा सन्धाने मणिबन्धके ॥ ५२ ॥

तस्यापहसितत्वष्टुस्तद्वर्कमणि शिञ्जया ।
 विस्मितोऽयं स्मितं कुर्वन्नर्चयति स्म तम् ॥ ५३ ॥
 तस्मिन् काले जलोद्देशे ददृशे रक्तवारिजम् ।
 उदयारुणमार्तिण्डमण्डलाकारि वारिवेः ॥ ५४ ॥
 तत्तु प्रत्यक्षमेवैषां तरङ्गप्रेरितं हरेः ।
 चरणाम्बुरुहस्पर्शात् सद्यो विद्याधरोऽभवत् ॥ ५५ ॥
 ततः किरीटी केयूरी कृपाणी कवची च सः ।
 भूत्वा तरुस्त्री मृतेशं ग्रणम्योदपतद्विवम् ॥ ५६ ॥
 दृष्ट्वा दण्डिनमाचष्ट स्नेहादिष्टतमः सुहृत् ।
 गौरीपुत्रोऽपि नन्वेतद्विस्पष्टं दृष्टवानिति ॥ ५७ ॥
 पश्यन्नाश्चर्यरूपं तं चिन्तयित्वा किमित्यसौ ।
 कौतुकाकृष्टदृष्टिभ्यस्तेभ्यः संभाव्यमम्बधात् ॥ ५८ ॥
 पद्मसंयन्धिनो नूनममुना मुनिशापतः ।
 पद्मीमूय प्रमुक्तेन साव्यं दिव्येन केनचित् ॥ ५९ ॥
 जय वा देवमाराध्य प्रसादान्मुरशासनम् ।
 अत्याहिताग्निं वेत्तमत्यर्थमहमुत्सहे ॥ ६० ॥
 ततः स्वमवनं गत्वा दर्भशय्यामुपेयुषे ।
 कपयामास तत्सर्वं मृतार्थं मृतमावनः ॥ ६१ ॥
 पृथुक्कान्तिमवन्तिसुन्दरीति
 प्रायितां विक्रमरक्तं राजहंसाम् ।
 सरसां रहासि प्रियामिवार्द्रा-
 मुपलेभे पुरुषोत्तमप्रसादात् ॥ ६२ ॥
 मुक्त्वा शय्यां मिलितपुलकप्रातमुत्थाय मूयः
 प्राप्तानन्दो विरतिसमये प्राक्तनीनां क्रिशाणाम् ।
 स प्रारभे सपदि सकलां स्वप्नलब्धां सुहृद्भ्यः
 शुश्रूषुभ्यः शृणुमय कथां विस्तरेणामिवातुम् ॥ ६३ ॥
 ॥ इत्यवन्तिसुन्दरीकथासारे प्रथमः परिच्छेदः ॥

॥ अथ द्वितीयः परिच्छेदः ॥

अथालोक्य स्थितान् ^१सर्वान् कथाश्रवणकाङ्क्षया ।
 रथाङ्गिणं प्रणम्यासौ मिथस्तानभ्यमापत ॥ १ ॥
 अस्ति चे^२दीप्सितं श्रोतुं चेतः कौतुकशालि वः ।
 अवधानात् कथामेनामाकर्णयत वर्णये ॥ २ ॥
 आसन्नासन्नपुण्ड्रेभुश्रीमद्गोभूमशालयः ।
 आधारः सर्वभूतानां मगधा नाम भूमयः ॥ ३ ॥
 शुभ्रैरङ्गकपैस्तत्र प्राकारागारगोपुरैः ।
 रम्या पुण्यैरिवागण्यैः पुरी पुण्यपुरीत्यभून् ॥ ४ ॥
 विभ्रमः सुदृशां यस्यां नह्येष सरसामपि ।
 अत्यागः प्रणयक्रोधे नहि दारेषु विस्मृतः ॥ ५ ॥
 तस्यां राजा लघूकुर्वन् सर्वदीपोर्वरामरम् ।
 राजहंस इति श्रीमान् राजराज इवामवत् ॥ ६ ॥
 यः प्रवृद्धप्रतापामौ निर्देहन् द्विपदिन्धनम् ।
 तद्भस्मनेव त्रैलोक्यं व्यलिम्पद्यशसा भृशम् ॥ ७ ॥
 सचिवेषु विनिक्षिप्य प्रचितप्रेमवृत्तिषु ।
 अवजित्याय(त्त १) भूपारं स भोगेषु धियं दधे ॥ ८ ॥
 देवी वसुमतीत्यासीत् तस्यासुख्योऽपि वल्लभा ।
 उत्तमस्त्रीचरित्राणामुपदेष्ट्री स्वचेष्टितैः ॥ ९ ॥
 तस्यामन्यासु च प्रीत्या ललितप्रेमकान्तिषु ।
 रममाणं क्रमेणैवमुपतस्थुरयर्तवः ॥ १० ॥
 सहकारतरुश्रेणीविलसन्नुकुलालालिः ।
 सगन्ध इव सामन्तो वसन्तस्तमसेवत ॥ ११ ॥
 उदारे समये तस्मिन् हृद्यैरुद्यानगोचरैः ।
 विहारैः सह रामाभिः स रमे बहुविभ्रमैः ॥ १२ ॥
 दैत्यराज्यमिवादीप्तशुचिशुकविरोचनम् ।
 निदाघमनुमूयासौ जगादे सरसीजलम् ॥ १३ ॥

त्रिविधेनाभ्युवाचेन क्रीडया चाष्टनार्गया ।
 मधुरैः करणैस्तस्मिन् स रेमे रमणीसखः ॥ १४ ॥
 क्रीडान्ते स कृतस्नानः पूजितप्रियदैवतः ।
 त्रयोदशविधैः सिद्धं संस्कारैः शोधनादिभिः ॥ १५ ॥
 सुक्त्वा पञ्चविधं भोज्यमात्मसात्म्योचितं ततः ।
 सुक्त्वास्यानगतः श्रेष्ठं निनाय समुद्वादिनम् ॥ १६ ॥
 ततोऽतिरागिण्यर्के च प्रतीचीमुखचुम्बिनि ।
 निशामपि विशालाक्षीविधेयहृदयोऽनयत् ॥ १७ ॥
 ततस्तद्विलनाकल्या स्फुटत्कुट्टजमालिनी ।
 प्रावृद्ध प्रादुरभूत् तस्य मयूराराविणी पुरः ॥ १८ ॥
 जडिमानं जलार्द्रस्य कदम्पमुकुलस्पृशः ।
 निनाय वायोर्नारीणामुरोजकलगोष्मणा ॥ १९ ॥
 ततः कुमुदकल्हारपद्मयन्धुनमस्वति ।
 काले शुक्रकुलालीढशालिशालिनि शारदे ॥ २० ॥
 मणिहर्म्यतले रम्ये विशदप्रतिमेन्दुनि ।
 पापयन् परमानन्दं प्रपेदे मदिरां प्रियाम् ॥ २१ ॥
 अयाशेषाभ्युज्ज्वेपी विसारी हिमशीकरैः ।
 प्रशान्तरविसन्तापो हेमन्तः समजृम्भत ॥ २२ ॥
 हेमनेषु दिनेष्वेवं विस्मृतान्यविमूर्तिषु ।
 रेमे रामाविधेयात्मा निशान्ते शान्तविश्रमः ॥ २३ ॥
 अथेनमतिदुःस्पर्शस्पर्शनः शिशिरागमः ।
 हेमन्तातिशयो वृद्धनीहासुहृदापर्या ॥ २४ ॥
 प्रमुदलोभवासन्तीकुन्दप्रपञ्चरेणुभिः ।
 चित्रयन् दयितावक्त्रं चिक्रीड शिशिरागमे ॥ २५ ॥
 इत्थं ययर्तुन्वापारैरनुमूय प्रियाविव ।
 ऋतुलक्ष्मीमपि ह्मापः प्रपेदे स परां मुदम् ॥ २६ ॥

ततस्तामति तेजस्वीव्यञ्जकस्वप्नो^१ हृदाम् ।
 अन्तर्वर्त्ती वसुमतीं स शुश्राव सखीमुखात् ॥ २७ ॥
 नृपनिर्वर्तितानेकव्योमक्रीडादिदौहृदा ।
 आसन्नप्रसवां वेलामाजगाम क्रमेण सा ॥ २८ ॥
 ततः कतिपयामात्यं प्रवृद्धानन्दमेकदा ।
 भुक्त्वास्थानगमभ्येत्य प्रतीहारी व्यजिज्ञपत् ॥ २९ ॥
 देव ! द्वारि स्थितः कोऽपि देवदर्शनदोहली ।
 मस्करीति ततो राज्ञः प्रावेशयदनुज्ञया ॥ ३० ॥
 गृहीतयोगसंभारं नियमक्षामविग्रहम् ।
 दृष्ट्वा मस्करिणं तस्मै वेत्रासनमदर्शयत् ॥ ३१ ॥
 उपहरे सहामात्यैस्तदागमनकारणम् ।
 अथापृच्छत् परित्राजं राजा स च तमभ्यधात् ॥ ३२ ॥
 विदितं नाम देवस्य यथाहं भवदाज्ञया ।
 एवंलिङ्गी वसाम्येष मालभेयु तदीश्वरः ॥ ३३ ॥
 मानसारो रणे मूर्ध्नि चरणाक्रमणेन ते ।
 भगर्पादतिदुःसार्धं तप्तुं व्यवसितस्तपः ॥ ३४ ॥
 अवमानोऽण(म)सन्तापादसहिष्णुश्चिरायितुम् ।
 अनासन्नफलात् तस्माच्चिदृत्य तपसो हि सः ॥ ३५ ॥
 महाकाले महामांसविक्रयेण महेश्वरम् ।
 आराधयन्नमिवरं श्रावप्रतिदत्तं क्वचित् ॥ ३६ ॥
 तस्मदायात् सदास्माभिरभियाति युयुत्सया ।
 इति श्रुत्वा परं देवः प्रमेति विरगभ सः ॥ ३७ ॥
 आकर्ण्य तदजस्रं तमाकलस्य रिपुं नृपः ।
 जीविनध्यय एवात्र श्रेयानित्यस्रोन्मतिम् ॥ ३८ ॥
 ततः सुमतिनामास्य मन्थ्री वचनमप्रवीत् ।
 देव ! मेरं कृपाः सन्तो न प्रशंसन्ति साहमम् ॥ ३९ ॥

शस्त्रग्रहणश्चे तु शत्रावत्र दूयी गतिः ।
 तदाश्रयो वनं वेति निरपायो वनाश्रयः ॥ ४० ॥
 देशे काले जयो वा स्यादात्मा सर्वात्मनापि च ।
 रक्ष्य इत्येतमेवान्येऽप्यन्वमन्यन्त मन्त्रिणः ॥ ४१ ॥
 तच्छ्रुत्वा सत्त्वसंपन्नः स्वच्छान्तःकरणान्मृषः ।
 अतिगम्भीरमाचष्ट स्पष्टार्थमधुरं वचः ॥ ४२ ॥
 असारः खलु संसारः शरीरमतिमज्जुरम् ।
 मरणेन रणे लभ्यमासंसारस्थिरं यशः ॥ ४३ ॥
 तदिमं मृतसङ्घातमुत्सृज्य रणमूर्धनि ।
 यशोमयमिहाशासे दिशि तेजोमयं वपुः ॥ ४४ ॥
 न च पश्यामि नः शेषं कृतेष्वन्यत्र सन्ततेः ।
 अघ्नानुभाववान् देव्या गर्भं इत्यनुमीयते ॥ ४५ ॥
 इत्थं निश्चलसङ्कल्पं जानन्नपि जनेश्वरम् ।
 प्रणयेन पुनर्वाणीममात्मः प्रत्यगापत ॥ ४६ ॥
 देव ! जीवितमिच्छन्ति कातरा एव नेतरे ।
 सारेतरश्च संसारः श्रेय एव यशो नृणाम् ॥ ४७ ॥
 खलामिलापिणी चेयं लक्ष्मीः क्षणपलायिनी ।
 पादक्षतेव धत्ते न कचिदप्यचलं पदम् ॥ ४८ ॥
 अस्याध्यापलवार्तायां दीपज्वालापि लज्जते ।
 तदप्येनां वशे कर्तुं प्रभवन्ति भवादृशाः ॥ ४९ ॥
 विमतन्तुनिविष्टोऽपि श्रियमाप शतक्रतुः ।
 कलिष्वस्तोऽपि कालेन प्राप्तराज्यो हि नैषधः ॥ ५० ॥
 अन्ये च खलु राजन्या विषमस्खलिनां श्रियम् ।
 उपायैरधिगच्छन्तो यमूखुर्बहवो भुवि ॥ ५१ ॥
 प्रतिपालय शैलान्ते कालं मा खलु सादसम् ।
 इत्युक्त्वा चरणाम्बुजैः स पपात कृताञ्जलिः ॥ ५२ ॥

अथैनमयमुत्थाप्य प्रथनप्रवणाशयः ।

नराधिपः स्मितं कुर्वन्नुदारस्तरमव्रवीत् ॥ ५३ ॥

मरणं रमणीयं मे रणवर्जितजीवनात् ।

वने वा नानुवर्णीयात् किममर्षपरो रिपुः ॥ ५४ ॥

भवद्विस्तदिमां देवीमादाय सपरिच्छदाम् ।

दुर्गं विन्ध्यवनं गत्वा स्यातव्यं विगतव्यथैः ॥ ५५ ॥

रणयज्ञाङ्गणे प्राणान् परित्यक्ष्यामि दक्षिणाम् ।

अन्यथाहं विनङ्क्ष्यामि ज्वलदक्षिपि पावके ॥ ५६ ॥

^१अलं बहुविधैरस्मानुरुध्य धृतोदितैः ।

वीरप्रतमहं त्यक्तुं पारयामि न सङ्गरे ॥ ५७ ॥

इत्यनुत्तरमन्येषामत्युदारमुदीरयन् ।

सत्यसन्धो महीपालः प्रत्यपालयदाहवम् ॥ ५८ ॥

अनिवर्त्यममी ^२मर्तुर्व्यवसायमनिच्छया ।

कृच्छ्रादभ्युपगच्छन्तस्तामादाय वनं ययुः ॥ ५९ ॥

अथाभ्यर्थाण्यवर्तेन्त घोररूपाणि सर्वतः ।

दुर्निमित्तानि भूकम्पप्रभृतीनि धराभृताम् ॥ ६० ॥

तानि दृष्ट्वापि दृष्टेषु रणोद्युक्तेषु राजसु ।

प्रहितो मालवेन्द्रेण ब्राह्मणः कोऽप्युपाययौ ॥ ६१ ॥

अथानुरूपं भूमश्रां पूजितस्तदनुज्ञया ।

स्तुतिपूर्वं रिपोर्वाचं ध्याजहार वचोहरः ^३ ॥ ६२ ॥

मन्मुखेन मद्दामागमित्यूचे मालवेश्वरः ।

वीर! प्रीत्यनुवृत्त्या त्वय्याधिकश्रेहवानहम् ॥ ६३ ॥

अनन्यमुलमश्रीमद्विक्रममशालिने ।

रष्ट्रदयाम्याहवे नित्यं भुजविस्फूर्जिताय ते ॥ ६४ ॥

स्वद्विक्रमरसास्यादी चरणस्पर्शपांमुलान् ।

त्यक्त्वा प्राणान् रणे स्वैरं दिव्यस्त्रीमिरयारमे ॥ ६५ ॥

पुरा च परितोऽस्मि प्रधनादपयानतः ।
 तदद्य कृतसन्नादावाहवायारभावहे ॥ ६६ ॥
 इति श्रुत्वोर्जितां वाचं प्रत्यूचे मगधेश्वरः ।
 बाढमस्तु प्रियं मे स्याद्युद्धार्थी यदि मालवः ॥ ६७ ॥
 प्रयागभुवि पुण्यायां प्रग एवास्तु सङ्गमः ।
 अप्रशस्तमहः कामं तत्परीक्षा जयैषिणाम् ॥ ६८ ॥
 तदयैव चलोद्योगः क्रियतामिति मूपतिः ।
 बलाधिकृतमादिश्य 'प्रतिमुच्य वचोहरम् ॥ ६९ ॥
 ललितभूलतादेशप्रोन्मिताखिलराजकः ।
 ससंभ्रमजनात्तस्मादुत्थायाम्यन्तरं ययौ ॥ ७० ॥
 तत्र चित्राणि रत्नानि घट्टलानि वसूनि च ।
 विविधानि च वासांसि विप्रसादकरोदसौ ॥ ७१ ॥
 ततो बहुविधाः शृण्वन् पुण्या विप्रजनाशिषः ।
 कृतप्रास्थानिकः स्थानान्निर्जगाम जनेश्वरः ॥ ७२ ॥
 प्रयाणपटहध्वानक्षुमितस्थगितान्तरः ।
 प्रलयार्णवसङ्काशः ससार बलसागरः ॥ ७३ ॥
 तराङ्गितं तुरङ्गैर्विविचित्रगतिविभ्रमैः ।
 कचिदभ्रितुद्भ्रान्तैः शैलोच्चयनिभैरिभैः ॥ ७४ ॥
 रयनेमिप्रतिध्वानैर्मयनायितमन्यतः ।
 बहुन्यालैः पदार्तीनां करवालैः करालितम् ॥ ७५ ॥
 जगाहे जनसंघार्धरगावं मगधेश्वरः ।
 कटकं कटमारातिर्वराह इव वारिधिम् ॥ ७६ ॥
 अयनिपीदहःशेषं बलदर्शनलीलया ।
 निशामपि नृपैः सार्धं कथया रणबद्धया ॥ ७७ ॥
 प्रभाति कृन्पुण्याहकलशस्नानमङ्गलः ।
 स्तूयमानो ययौ योद्धुं मार्गधर्ममगधेश्वरः ॥ ७८ ॥

हेमकूटाख्यमारूढो हस्तिरत्नमनुत्तमम् ।
 यत्सहाय^१स्त्वयं मेने जय्यमेव जगत्त्रयम् ॥ ७९ ॥
 ततश्चतुर्विधैरङ्गैरुभयोरपि सेनयोः ।
 अकालप्रलयाकारः स बभूव समागमः ॥ ८० ॥
 क्रमेण च रजोराशौ प्रशान्ते गगनस्पृशि ।
 युयुधाते कृतस्पर्धौ मुहुर्भागधमालवौ ॥ ८१ ॥
 अतिभारतमत्युग्रमतिरामायणं रणम् ।
 यद् बभूव तयोस्तस्माद् दूरे तारामयाद्यपि ॥ ८२ ॥
 मालवेन्द्रगजे भग्ने हेमकूटेन तत्क्षणम् ।
 धैर्यद्वावयुध्येतां तुरगद्वयवर्तिनौ ॥ ८३ ॥
 हते हयद्वये तस्मिन् निवर्त्य रथवर्तिनौ ।
 उभावपि कृतोत्साहौ न तौ जेतुमशक्नुताम् ॥ ८४ ॥
 मानसारस्ततो मानी चिन्तयन्नन्तकद्विपम् ।
 तत्प्रसा^२दाहृतं खड्गं चिक्षेप मगधेश्वरे ॥ ८५ ॥
 तमेव लघ्नः कुर्वन्नपि शर्वप्रभावतः ।
 प्रहृतो जगृहे कीर्त्ता त्रैलोक्ये हृदि मूर्छया ॥ ८६ ॥
 हत्वा सृतं गते तस्मिन्नन्तर्धानमनन्तरम् ।
 शस्त्रशत इवाम्मोघौ पपात च विरोचनः ॥ ८७ ॥
 नृपचित्त इवात्सुप्ते तमोराशौ तभीमुखे ।
 दतसारभिगुदग्रान्ता विनिन्युस्तुरगा रयम् ॥ ८८ ॥
 अतिरुद्धं पट्टन् देशान् कुद्वचिद् विन्ध्यगह्वरे ।
 अमघाश्रमवैवदया विजदुर्जीवितं दयाः ॥ ८९ ॥
 लब्धसंज्ञः गुमरयादीन् प्रत्यभिज्ञाय जल्पतः ।
 आत्मापमशृणोदेषां गुह्यमान्तरितमित्यगौ ॥ ९० ॥
 भार्याः गृणुन निश्चिन्ता राज्ञा सन्ततिरक्षणे ।
 यवं गन्तुं मुनं देवी प्राप्सुन च सुलक्षणम् ॥ ९१ ॥

तस्यैकादशमद्याहः कृतमङ्गलपञ्चकम्^१ ।
 उपास्महे महाभागं वयं चार्भकमेवया । ९२ ॥
^२स्वप्ने च खेचरेणाहं नीयमानं कुमारकम् ।
 दृष्टवानस्मि कष्टाय^३ दुर्निमित्तसम्पत्ता ॥ ९३ ॥
 इत्युक्तमात्रे तत्रासीन्नातः केनापि बालकः ।
 हंसरूपेण पुंसेति श्रैणाकन्दरवो महान् ॥ ९४ ॥
 हाहाकृति जने राज्ञी विदप्य बहु विह्वल ।
 कुमारहरणोद्दिमानमात्मानित्यमापत् ॥ ९५ ॥
 साहं खलु महाराजशसनात् प्रसवावधि ।
 धाराधयितुमानीतास्म्यवन्ध्यो विन्ध्यवापिनीम् ॥ ९६ ॥
 तत्र चैवमपुण्याया नष्टः खलु कुमारकः ।
 दुःखदग्धमिमं देहं लक्ष्यामि वनपावके ॥ ९७ ॥
 धार्यपुत्राय नेतव्यो मुष्णामित्यमल्ललिः ।
 इत्युदीरितसङ्कल्पां प्रत्यवोचत् सुश्रुतः ॥ ९८ ॥
 यविपद्यतमः शोको यदि सत्यमिदं भवेत् ।
 तयालक्षणसम्पन्नः कथं नश्येत् स बालकः ॥ ९९ ॥
 अमानुषतया छत्रोऽप्यात्मानं दुर्गयत्यसी ।
 तद्वैपश्चितीं बुद्धिं मा त्वं प्राकृतवत् कृयाः ॥ १०० ॥
 तथोक्ता निगि गाढायां निगूढव्यवसायिनी ।
 यथास्ते नृपतिस्तस्मिन्नुदन्वनधिया ययौ ॥ १०१ ॥
 स्त्रीमावादांर्यपुत्रेति प्रलपन्ती प्रियां नृपः ।
^४उपवीक्ष्यास्फुटां वार्चं मा साहसमिति व्यधात् ॥ १०२ ॥
 श्रुत्वा पत्युरिवारावं दत्तघष्टिः किमप्ययौ ।
 दृष्ट्वा दीन इति व्यक्तं व्यावहार मुहुर्मियाः ॥ १०३ ॥
 ततो दीपप्रभाय्यक्तसविरोक्षिनविग्रहम् ।
 मृतकल्पमपश्यत्तं शयानं मृतले पतिम् ॥ १०४ ॥

लतेव चलिता भूगौ पपात पतिदर्शिनी ।

स तेषां द्विगुणीकुर्वन् पूर्वदुःखार्णवोऽभवत् ॥ १०५ ॥

प्राणत्यागप्रणयिनि जने मागधानामधीश-

स्त्यक्तशेषव्यथ इव दृष्टावुन्मिमीलोलसन्त्यो ।

नीत्वा राज्ञी ज्वलनमुखतस्तूर्णमश्रद्धधानां

प्राप्तानन्दाः प्रसभमथ ते सर्व एवोपतस्थुः ॥ १०६ ॥

इत्यवन्तिसुन्दरीकथासारे

द्वितीयः परिच्छेदः ॥

॥ अथ तृतीयः परिच्छेदः ॥

अथात्मनो यथावृत्तं निवेद्य स्वस्थवन्नृपः ।

प्रहर्षोपस्थितान् सर्वानमात्यानित्यभाषत ॥ १ ॥

देवीमरणपर्यन्तं भवद्वृत्तान्तमप्यहम् ।

जानाम्येवंगतः सोऽहं प्रत्याश्वस्तः पिनाकिना ॥ २ ॥

आविर्भूयावददेवः प्रसन्नः सन्नमानसम् ।

मनसैव कथञ्चिन्मां नमस्यन्तं पुरान्तकः ॥ ३ ॥

अहमेवासिरूपेण क्षिप्तः शकलितस्त्वया ।

अमानुषप्रभावत्वात् प्रीतः प्रत्यक्षमेयिवान् ॥ ४ ॥

नीतो नक्तंदिवेनाश्वैर्यदन्तरमिहैव च ।

मत्प्रभावेण भूयः स्वां प्रकृतिं च गमिष्यसि ॥ ५ ॥

अचिन्त्यघटप्रम्पन्नो जम्बूद्वीपैकनायकः ।

महानुभावः पुत्रस्ते मविता राजाह्वनः ॥ ६ ॥

स पुनः षोडशे वर्षे दिग्जयाय विमुञ्च्यताम् ।

इतरथ कुमारस्ते कुशली हंसवाहनः ॥ ७ ॥

न्यस्तशस्त्रेण कस्मिंश्चिदस्तव्यं च त्वयाश्रमे ।

इत्युक्त्वान्तर्दधे' देवः प्रोत्थितश्चास्मि निर्व्यथः ॥ ८ ॥

तत्पुत्ररा गवं एवोषुः प्रसन्नास्ते पिनाकधृक् ।

ययं चानुगृहीताः स्मः प्रसन्ना विन्ध्यवासिनी ॥ ९ ॥

इत्यादि वदतमेव प्रमाता च विभावरी ।
 शत्योद्धारक्रियां चक्रुस्तस्यायुर्वेदपारगाः ॥ १० ॥
 विविधौषधसंपर्कविहितव्रणरोपणः ।
 तपोवनं स तैः सार्धं प्रपेदे नर्मदातटे ॥ ११ ॥
 न केवलं जलारण्ये^१ प्रसन्नाः श्वापदा अपि ।
 यत्रासन् मुनयो नैव तरवोऽप्यविपल्लावाः ॥ १२ ॥
 निवारितपरीवारो विवेश च विशां पतिः ।
 निर्मितं निर्ममस्त्वस्य विश्रमार्थमिवाश्रमम् ॥ १३ ॥
 तत्र वेत्रासनासीनं मुनीन्द्रैः परिवारितम् ।
 वामदेव इति ख्यातं तपोराशिं ददर्श सः ॥ १४ ॥
 विनयेन नमस्यन्तं मुनिस्तं मुदिताग्रयः ।
 समभिज्ञाय सर्वज्ञः समर्थं पर्यपूजयत् ॥ १५ ॥
 स्मयमानो मुनिस्तस्यै ततस्तद्विपङ्गमे ।
 कथयामास शुश्रूषा यदि वः श्रावयाम्यहम् ॥ १६ ॥
 हिरण्मयाण्डप्रमत्तो जगद्योनिर्भुतिः पुरा ।
 हरिनाभिसरोजन्मविहारी भगवानभूत् ॥ १७ ॥
 तस्मादग्निरमृदन्नेः सोमः सोमाद् बुधो बुधात् ।
 पुरुरवास्ततोऽप्यासुरासुरो नहुषोऽभवत् ॥ १८ ॥
 ययातिरित्यतः पूरुः पूरोश्च जनमेजयः ।
 ततः क्रमेण प्राचिन्वान् प्रवीराख्यमनस्थवः ॥ १९ ॥
 अयामयदशुन्धुम्याममूद् बहुविधः परः ।
 ततः शम्पात्यहम्यातिरुद्राश्चाख्योऽगतेजसः ॥ २० ॥
 अनन्तरस्त्वन्तिनारस्तस्यादिच्छि^२ इत्यमूत् ।
 इल्लिलादपि दुष्पन्तो भरतश्च ततोऽभवत् ॥ २१ ॥

ततो वितथ इत्यस्माद् भूमन्युरमवत् ततः ।
 बृहत्क्षत्रस्ततो हस्ती तत्सुनोरजमीढतः ॥ २२ ॥
 ऋशः संवरणस्तस्मात् कुरुः पश्चात् सुधन्वनः ।
 सुहोत्रस्तत्सुतश्चैवः कृतकोऽय बृहद्रथः ॥ २३ ॥

ततः कुशाग्रर्षभपुष्पवन्तः
 सुधन्वदर्वाख्यजरातनूजाः ।
 सोमापिनामा सहदेवसन्तुः
 श्रुतश्रवा निरमित्रः क्रमेण ॥ २४ ॥

सुक्षेत्रनाम्नो निरमित्रपुत्राद्-
 चम्बू सन्नुर्बृहदायकर्मा ।
 सेनाजिदित्यस्य रिपुञ्जयाख्यो
 विभुः शुचिः क्षेम्य इति क्रमेण ॥ २५ ॥

ततः सुवृत्रस्त्वथ नेत्रनामा
 नृपः सुपूर्वोऽप्यथ सुश्रुताख्यः ।
 रदाघसेनो नयनस्ततोऽमृत
 सुमत्यभिख्यः सुषलस्ततोऽपि ॥ २६ ॥

सुनेत्रजः सत्यजिदित्यमुष्मात्
 स विश्वजित्तस्य रिपुञ्जयोऽमृत ।
 इत्येवमत्यदुभुनकीर्तिमान्नः
 सोमान्वये भूतयो चम्बूः ॥ २७ ॥

स चचार तपो घोरं विनष्टप्रायसन्ततिः ।
 मकर्या परमया देवं ववन्दे जलशायिनम् ॥ २८ ॥
 कदाचिन्मुदितः स्वप्ने जगादैर्न जनार्दनः ।
 प्रीतोऽरिमि यत्सु ! मा भैवं तपसि व्यसनं कृषाः ॥ २९ ॥

सुतमुञ्जयिनीमर्तुर्जैतारं जगतीपनिम् ।
 मामर्दकविमर्देऽपि निर्विकारमभाप्स्यसि ॥ ३० ॥

यस्य प्रपुष्पमाग्धावप्यात्मजवरं गमिष्यतः ।
 ह्युक्तः स तथा चक्रे समीपे च तदाधमः ॥ ३१ ॥

स राजदंस इत्येनं दीर्घायुषमजीवनत् ।
 चरितान्यतिमर्त्यानि यस्येति व्यस्मन्मुनिः ॥ ३२ ॥
 श्रुत्वेतद् विस्मयश्रेरः सित्वा किञ्चिन्नोश्चरः ।
 मध्याह्ननियमव्यग्रे मुनीन्द्रे शिविरं ययौ ॥ ३३ ॥
 मुनिप्रभावनिर्वृत्तां प्रतिगृह्णातिथिक्रियाम् ।
 अन्येषुः सपरीवारः प्रतस्थे पितुराग्रमम् ॥ ३४ ॥
 ततोऽसौ प्रत्यहं गत्वा वामदेवमवन्दत ।
 देवी परिचचारेनं गुणवत्पुत्रकाङ्क्षिणी ॥ ३५ ॥
 सवनेषु महर्षेभ्य प्रतिपन्नौ सदस्यताम् ।
 ततस्तौ दम्पती तस्मिन्पुत्रतुः पितुराग्रमे ॥ ३६ ॥
 राज्ञी पुनस्तपस्विन्या उपलभ्य गुडाळ'यम् ।
 भनपत्यजनाराध्यं प्रतस्थे तनयास्याया ॥ ३७ ॥
 मित्तिचित्रगतं 'पिप्रोः क्रीडन्तं 'गुहमन्तिकात् ।
 दृष्ट्वा स्वतनयावस्यास्मरणेन' क्रोद सा ॥ ३८ ॥
 तस्मिन्नेवान्तरे तत्र प्रपदे शयराङ्गना ।
 वयसा विंशतिप्राया पुंसा प्रवयसा सह ॥ ३९ ॥
 विन्ध्यसेनेति तां देवी विनीतां शयरास्त्रियम् ।
 तमदि श्वशुरं तस्या व्यज्ञाप्ति तापसीमुखात् ॥ ४० ॥
 शयराङ्गनया पृष्टा राज्ञी रोदनकारणम् ।
 हंसाहृतसुतावस्याकथयातिव्यथां ययौ ॥ ४१ ॥
 तथैव तनयावस्याकथया स्थितयोस्तयोः ।
 कृतात्मकृत्यस्तं देशं जगाम च जनेश्वरः ॥ ४२ ॥
 संसग्रमजनोत्थानप्रणामसमनन्तरम् ।
 पार्श्वस्थां महिषी राज्ञे विन्ध्यसेनामदीदिशत् ॥ ४३ ॥

इयं हि नः सखी साध्वी निपादाधिपतेः प्रिया ।
तनयार्थमिहायाता श्वशुरेणामुना सह ॥ ४४ ॥

ते निशम्योपवेश्यैनाम् आसीनस्तदनन्तरम् ।
वनेचरकरेऽपश्यन्महार्थं मणिकङ्कणम् ॥ ४५ ॥

ततस्तं पश्यतस्तस्य शशरस्याश्रुविन्दवः ।
पेतुः किमिदमित्येनं पप्रच्छ पृथिवीपतिः ॥ ४६ ॥

ततः शशरवृद्धस्तं मौलिना मूलतस्पृशा ।
प्रणम्याभिदधे देव ! श्रूयतामश्रुकारणम् ॥ ४७ ॥

चण्डकृष्ण इति आता धौरेयः क्रूरकर्मणाम् ।
ममासीत् तेन बन्धूनामहमेवावशेषितः ॥ ४८ ॥

तस्मिन् काले तपस्तप्तुं प्राप्तः केनापि हेतुना ।
रिपुह्वयो महाभागस्तमहं पर्यचारिषम् ॥ ४९ ॥

स सिद्धार्थधिरं स्थित्वा गच्छन् मुनिजनेच्छया ।
निहत्य आतरं मामप्यरण्याधिपतिं व्यधात् ॥ ५० ॥

अनुगच्छन्तमर्थमाम् अभिपूज्य व्यसर्जयत् ।
तत्प्रसादातिभारोऽयमनर्घवल्यं मम ॥ ५१ ॥

तदाकृत्या च देवस्य स्वरेण चरितेन च ।
तस्य स्मृत्वा निपेतुर्मे नृशंसस्याश्रुविन्दवः ॥ ५२ ॥

इत्यादिषितृसंघन्धकययाध्यास्य भूपतिः ।
विन्ध्यसेनां च विसन्धां विसृज्य स्वाश्रमं ययौ ॥ ५३ ॥

ततः पत्या सह व्याघ्रदमनाख्येन साधुना ।
विन्ध्यसेनामुपेतां तौ सत्कारैर्मनन्दताम् ॥ ५४ ॥

तौ मलिम्लुचदम्पत्यौ(त्योः ?) कालेन नृपदम्पती ।
बन्धतुः परां मैत्रीमिदार्थसेहनिधयाम् ॥ ५५ ॥

यामिन्याश्रमे यामे स्वप्ने देवी कदाचन ।
बट्टदीनार्णशाश्रमं जगद्गोलं तु जगत्से ॥ ५६ ॥

विदितस्वमवृत्तान्तरमात्यैः सह भूपतिः ।

प्रहर्षपरवानास्त प्रशस्तापत्यसम्पदा ॥ ५७ ॥

भयाचिरेण रोचिष्णुं मृगेन्द्रमिव केसरी ।

दधे वसुमती गर्भं दिनेशं धौरिवामला ॥ ५८ ॥

चक्रवर्त्यविसंवादिस्वमदोद्दलक्षणा ।

विक्रमैकरसा दध्यौ गर्तवज्रगतां त्रयम् ॥ ५९ ॥

चतुर्णामप्यमात्यानां कलत्ताणि पुरोधसः ।

गर्भं यम्रुस्तदैवासीद् विन्ध्यसेनानि गर्भिणी ॥ ६० ॥

सा सिंहदमनं नाम प्रासूत सुतमूर्जितम् ।

देव्यास्तु स्वसुतोत्पत्तौ प्रीतिः स्यान्नैव तादृशी ॥ ६१ ॥

ततो वैजनने मासि प्रशस्ते महिषी दिने ।

असूत प्रहवर्गेऽपि स्वोच्चस्थानं गते सुतम् ॥ ६२ ॥

प्रनृत्तनरनारीकः पुत्रजन्ममहोत्सवः ।

पूर्णपात्रीकृताशेषद्रव्यराशिरवर्धत ॥ ६३ ॥

धामदेवोऽपि दृष्टुं दिव्याकारं कुमारकम् ।

मेने लक्षणसम्पन्नं चक्रवर्तिनमेव तम् ॥ ६४ ॥

विन्ध्यसेनापि सानन्दमाकुर्य द्विगुणोत्सवा ।

आदायारमजमापेदे राजपुत्रदिदक्षया ॥ ६५ ॥

यथार्थया मविष्यन्त्या राजवाहनसंज्ञया ।

अलवकारं तं भूयः पुरोयायी पुरोधसाम् ॥ ६६ ॥

सुमतेः प्रमतिर्नाम सुश्रुतस्यापि विश्रुतः ।

मित्रगुप्तः सुमित्रस्य मन्त्रगुप्तः सुमन्त्रजः ॥ ६७ ॥

पुरोधसः सोमदत्त इत्यासन् पञ्च सुतवः ।

(अपहरवर्गोत्पत्तिः ।)

जननी विन्ध्यसेनायाः पुनरादाय दारकम् ॥ ६८ ॥

शबरेण सहोपेत्य प्रह्ला प्राह स्म मूपतिम् ।
 कुमारानुचरत्वेऽसावनुरूप इवार्भकः ॥ ६९ ॥
 अस्यागमनमप्यस्माद् विज्ञेयमिति भूभुजा ।
 पृष्टः शम्बरवृद्धस्तं प्रणनामाम्यधत्त च ॥ ७० ॥
 अस्त्यस्मिन् विन्ध्यसेनायाः कश्चिन्मातृष्वसुः पतिः ।
 नातिदूरे किरातेन्द्रस्तन्मातुलमवैतु माम् ॥ ७१ ॥
 ते वयं मैथिलं यान्तमाकर्ण्य वनवर्त्मना ।
 निरोद्धुं दत्तसङ्केताः प्रत्यतिष्ठाम शस्त्रिणः ॥ ७२ ॥
 प्रवृत्ते च ततः सार्धे किरातैरामिपेधुभिः ।
 भग्नप्राये पले राजा चिराय समयुध्यत ॥ ७३ ॥
 मां च कृत्वा किरातेन्द्रः 'सारसञ्चयरक्षणे ।
 लुप्तशेषेण सैन्येन प्रयान्तं नृपमभ्ययात् ॥ ७४ ॥
 निवृत्तस्त्वहमद्राक्षं विक्षताङ्गीमयाङ्गनाम् ।
 अमघीन्मामयं रक्ष्यो भर्तृदारक इत्यसौ ॥ ७५ ॥
 तदाकर्ण्यहमम्यर्णे करिकर्णान्तरे शिशुम् ।
 आश्वपांयुपमद्राक्षं दैवादक्षनविग्रहम् ॥ ७६ ॥
 तमादायोपसृत्यैनां कासि भद्रे । क्व यास्यसि ।
 कस्यायं गम्यते कस्माद् इत्युक्ता प्रत्युवाच माम् ॥ ७७ ॥
 आर्यस्यापि श्रुतिं यातो विदेहाधिपतिर्नृपः ।
 प्रहारवर्मा नाम्नासौ यन्मित्रं मगधेश्वरः ॥ ७८ ॥
 देव्योरपि तथैवासीत् सौहृदस्यमयैकदा ।
 मद् भर्ता सखीं द्रष्टुं मा देवी गगधान् ययौ ॥ ७९ ॥
 काटेऽस्मिन् मगधेन्द्रस्य मातृवेनाहवोऽभवत् ।
 तत्र धृषधृषं कुर्वन् साद्यं चक्रे च नः प्रभुः ॥ ८० ॥

अस्त्रपद्मरम्यस्थो राज्ञा चम्पेश्वरेण च ।
 साकमेकरथेनासौ मागधेनापवाहितः ॥ ८१ ॥
 स तु घोरं पराक्रामन् दिव्यास्त्रेणावचूर्णितः ।
 प्रत्यभिज्ञापि नाह्नेषु ममवाधिपतेरमृत ॥ ८२ ॥
 मालवेन्द्रः पुरो राज्ञां स एवाव्याजपौरुषः ।
 जितवाह्नाहमित्युक्त्वा तत्ताज निजमायुषम् ॥ ८३ ॥
 सुहृदिरहविद्धाऽपि प्रव्रज्यातो निवर्तितः ।
 यमौ च जनयाब्रके तनयौ जनकेश्वरः ॥ ८४ ॥
 मद्रवाहनमादाय मालवादेश्वमागतः ।
 ज्येष्ठपुत्रैरवष्टब्धान् विदेहानशृणोत् ययि ॥ ८५ ॥
 बलैकदेशमादातुं स्वर्त्तीयाम् सुम्हनायतः ।
 अवक्रेण पयानेन क्रान्तः किं कुशली न वा ॥ ८६ ॥
 माता मे मन्दमाग्यायाः करे निक्षिप्य बालकम् ।
 मामे स्वयं कनीयांसं मर्तृदारकमग्रहीत् ॥ ८७ ॥
 योऽयमाघोरे^१ ममः प्रियो मे पार्श्वतो गतः ।
 कुमारस्तं गजं दृष्ट्वा रतोदारोहणेच्छया ॥ ८८ ॥
 अज्ञानादहमप्येनमारोहितवती शिशुम् ।
 सार्यमङ्गे हते तस्मिन् परिग्रस्यापतद्भुवि ॥ ८९ ॥
 सोऽयं दीर्घायुरेपाहम् एवं मूनास्मि विदुषा ।
 ततः स्निग्धं गृह्णित्वैर्न प्रत्यङ्गं परिषस्वजे ॥ ९० ॥
 सेनापतिश्च तं दृष्ट्वा निवृत्तः प्रेक्ष्य दारकम् ।
 मत्करे विन्ध्यसेनायै साश्वं श्रेपितवानिति ॥ ९१ ॥
 युत्वा तौ दम्पती भग्नो विदेह इति मूर्च्छितौ ।
 आकुलेन किरातेन यथावत् कथितं पुनः ॥ ९२ ॥

अनामयं नृपस्थेति श्रुत्वाश्चस्तः कुमारकम् ।

चित्तापहाराद् भूपस्तम् अपहाराद्वयं व्यधात् ॥ ९३ ॥

(उपहारवर्मात्पत्तिः ।)

ततोऽन्यं तत्समाकारं कृत्वा हस्ते कुमारकम् ।

प्रज्ञातो मुनिरभ्येत्य प्राप्तातिथ्यः समभ्यधात् ॥ ९४ ॥

तीर्थयात्रागतः सोऽहं भागीरथ्यामयाप्लुतः ।

अकिञ्चनत्वान्निःशङ्कं न्यवर्ते वनवर्त्मना ॥ ९५ ॥

तत्रारण्ये बहुव्यालं विरलव्याकुलप्रजम् ।

मध्याह्ने गमनश्रान्तं कमपि ग्राममभ्यगाम् ॥ ९६ ॥

तत्रोन्मत्त इवाकृत्या चैत्यवृक्षतले स्थितम् ।

कण्डूखण्डितसर्वाङ्गं घृद्धग्राभीणमैक्षिपि ॥ ९७ ॥

तस्मादशृण्वं ग्रामं मरकक्षीणमानुषम् ।

पपदुक्तं जनैस्तत्तत् कुर्वाणमपशान्तये ॥ ९८ ॥

ततः किञ्चिदतिक्रामन्नदूरे जरतीं क्षिपम् ।

अप्राक्षं तत्क्षणक्षोदक्षरितक्षतजोक्षिताम् ॥ ९९ ॥

कासि भद्रे ! किमिह्येनाम् अप्राक्षं भृशमक्षमाम् ।

सापि मद्रौरवक्षिषक्षतोपद्रवममवीत् ॥ १०० ॥

मद्र ! संक्षेपतो वक्ष्ये विदेहापिपतिर्वने ।

कस्यापि हेतोः प्रस्थाता निरुद्धः प्रतिरोधकैः ॥ १०१ ॥

सार्धमङ्गे परिग्रष्टु कान्दिशीका दिवानिशम् ।

शिशुना च करस्येन कन्दन्ती वनमग्रमम् ॥ १०२ ॥

अटप्यामटनश्रान्ता शार्दूलेनास्मि विधृता ।

करग्रष्टु कुमारं च ग्रहर्तुमपमुपतः ॥ १०३ ॥

तत्रैव शपरन्यस्तं धेनुकाशयसन्निधौ ।

पाणपन्नं गृणान् दन्तुं तदनेनावपादितम् ॥ १०४ ॥

यन्त्रमुक्तेन बाणेन प्रहतः पतितो मृगः ।

अपजहुः किरातास्तं किशोरं द्वीपिना सह ॥ १०५ ॥

मृत्युहस्तादयं रक्ष्यो भवता भर्तृदारकः ।

ज्यायानप्यस्य मत्पुत्रीकरे किं नु करोत्यसौ ॥ १०६ ॥

इत्याकर्ण्य ततस्तूर्णं गच्छन् प्रच्छन्नपन्तिकात् ।

कुमारवधगृध्रनृणां तेषामशृणवं गिरम् ॥ १०७ ॥

मिथतामयमञ्जौघैर्मज्यतां वा महाहृदे ।

अथवा शस्त्रकृताङ्गः क्षिप्यतां चण्डिकागृहे ॥ १०८ ॥

इत्थं जल्पत एवामूनभ्येत्य द्रुतमभ्यधाम् ।

शिशोरस्य वधे कल्पं जानामि स्फुटमित्यहम् ॥ १०९ ॥

ततः कुतूहलाविष्टैः पृष्टस्तानहमब्रवम् ।

गुणवानुपहारोऽयं तस्मादुपदिशामि वः ॥ ११० ॥

अक्षतस्वस्थसर्वाङ्गं भूषयित्वा कुमारकम् ।

यतध्वं विन्ध्यवासिन्यै दातुं भरकशान्तये ॥ १११ ॥

हतं पापं प्रसन्नास्मीत्युक्ते प्रत्यक्षया तया ।

अपृष्टालोकिनस्तावद् दत्तैवं गम्यतामिति ॥ ११२ ॥

अथाहं निर्गतश्छन्नं निपण्णश्चाण्डिकागृहे ।

निशीथे शिशुमादाय प्राप्तं व्याधमलशयम् ॥ ११३ ॥

स सर्वं पूर्वनिर्दिष्टं निर्विचारमचेष्टत ।

देवतेव गृहीत्वैनं प्रागुक्तां गिरमब्रवम् ॥ ११४ ॥

गते तस्मिन्निवृत्तस्ते प्रजापालाय बालकम् ।

अर्पयित्वा यथाकामं गमिष्यामीत्युपस्थितः ॥ ११५ ॥

इत्याकर्ण्योन्नवीद् राजा विचित्रा विधिवृत्तयः ।

अहो खल्वप्रतर्क्योऽयं पुत्रयोर्मै समागमः ॥ ११६ ॥

कथं नु रत्नोद्भवकामपालयो-

र्वयस्ययोस्तस्य च सत्यशर्मणः ।

शृणोमि वार्तामपि पुत्रकाविमौ

समानयन् किं न करोति मे विधिः ॥ ११७ ॥

इत्यादिष्टे नृपेण प्रियतम ! क इमे नामतोऽप्यश्रुता मे

मैत्रीपात्रं तवाभी किमिति वसुमतीवाक्यमाकर्ण्य भूयः ।

आनन्दार्द्रेण राज्ञा त्वमसि परवती देवि ! शुश्रूषया चेत्

प्रख्यातं प्रारभे त्वद्गुरुजनचरितं वक्तुमित्याचमापे ॥ ११८ ॥

इत्यवन्तिसुन्दरीकथासारे

तृतीयः परिच्छेदः ॥

॥ चतुर्थः परिच्छेदः ॥

अयोपचक्रमे वक्तुं विचित्रं मित्रवत्सलः ।

गुरूणां चरितं देव्याश्चिराभिलषितं नृपः ॥ १ ॥

पितुर्मे धर्मसाधिष्यं कुर्वाणाः सुहृदोऽभवन् ।

मतिशर्मा धर्मपालः पद्मोद्भव इति त्रयः ॥ २ ॥

प्रथमौ कथितौ तेषाम् अग्रण्यावग्रजन्मनाम् ।

तृतीयस्तु वणिग्वंश्यस्तस्य विस्तारिणी कथा ॥ ३ ॥

वैवस्वतो मनुयोऽसौ तस्येक्ष्वाकुरभूत् सुतः ।

कनिष्ठः किल तस्यासीन्नाभागोऽरिष्ट इत्यपि ॥ ४ ॥

तस्माद्दालन्दनो नाम वणिक्पतिरजायत ।

दालन्दनायनश्वेकः ख्यातः पोतप इत्यभूत् ॥ ५ ॥

तं कदाचन चाणक्यनीत्या नन्दपदे स्थितः ।

चन्द्रगुप्तो महामूल्यां मुक्तावलिमयाचत ॥ ६ ॥

तपेति स पुनर्गेहं गच्छन्नातपमूर्छितः ।

कयाचित् स्वगृहं नीत्वा प्राणितः पुरयोपिता ॥ ७ ॥

तेन प्राणोपकारिण्यै दत्ता मुक्तावली च सा ।

ततो राजकुलं वेश्या विवेश तदलंकृता ॥ ८ ॥

प्रत्यमिज्ञाय तां राजा तमाहूय च पोतपम् ।

चोदयामास राजार्हां दर्शयैकावलीमिति ॥ ९ ॥

सोऽब्रवीत् प्राणदायिन्यै प्रीतिदायः कृतो मया ।

सन्त्यन्यानि च रत्नानि स्वेच्छार्हं गृह्यतामिति ॥ १० ॥

ततः क्रुद्धाय सावज्ञं व्यज्ञापयत पोतपम् ।

दत्तासंकीर्तनं धर्मस्तथापि कथयामि ते ॥ ११ ॥

अभ्युराशौ पुरा ब्राम्ह्यध्वद्राक्षं पुरुषं क्वचित् ।

पाशपद्मं त्रिपाश्यैनं शोकहेतुं च पृष्टवान् ॥ १२ ॥

दुर्विधत्वमिति श्रुत्वा सर्वस्वं तस्य दत्तवान् ।

पत्तनानि चरन् भूयो वित्तानि भृशमार्जयम् ॥ १३ ॥

तथान्यानि च दत्तानि नैका मुक्तावली मया ।

इत्युक्ते स पुमानस्मत्प्रियधायि महीमृता ॥ १४ ॥

ततः प्रीतेन भूमर्त्रा विसृष्टः पुत्रलिप्सया ।

विप्रसात्कृतसर्वस्वश्चकार तपसे घृतिम् ॥ १५ ॥

अभ्येत्य ब्राह्मणच्छया गुह्यकस्तमुपहरे ।

धनाधिपतिसंदिष्टं निर्देष्टुमुपचक्रमे ॥ १६ ॥

अथ खल्ववनीमर्ता तपस्यति रिपुंजयः ।

तस्मिन् काले विशालायां वीतिहोत्रादनन्तरम् ॥ १७ ॥

प्रघोतादिष्वतीतिषु क्रमेण नृपतिष्वमृत् ।

महानन्दीति तद्राज्ये महन्नृत्तमवर्तत ॥ १८ ॥

प्रेक्षेतां मानुषाकारौ शङ्खपद्मनिधी च तत् ।

पद्मस्तयोर्निरुद्धोऽमृत् केनचिन्मन्त्रवादिना ॥ १९ ॥

अर्थवृष्ट्या विसृष्टः स प्रत्याहर्तुं च तद् वसु ।

महापद्म इति ख्यातः पुत्रोऽमृतस्य भूपतेः ॥ २० ॥

स संजहार सर्वस्यां वित्तराशिमशेषतः ।

पृथिव्यां पृथिवीपालस्तस्मिन् काले द्विजोत्तमः ॥ २१ ॥

आसीत् कलापिनामास्य कन्या कात्यायनीत्यमृतम् ।
 अन्तर्वक्षी च सा कन्या जाता वैतानवह्निना ॥ २२ ॥
 त्यक्ता दुष्टेति सा पित्रा साक्षाद्भूय हविर्भुजा ।
 नीता गोदावरी-तत्र प्राप्ता वररुचिं सुतम् ॥ २३ ॥
 पञ्चवर्षे वररुचौ तद्गृहं जग्मतुर्द्विजौ ।
 एकस्तयोरमूढ व्याळिरिन्द्रदत्तस्ततोऽपरः ॥ २४ ॥
 तयोर्विश्रान्तयोस्तस्मिन् नृत्तं दृष्ट्वा विलम्बितः ।
 प्रदोषे गतमृषिष्ठे ययौ वररुचिर्गृहम् ॥ २५ ॥
 ततः कुपितया मात्रा प्रयोगायामिचोदितः ।
 सर्वमेव यथादृष्टं दर्शयामास चेष्टया ॥ २६ ॥
 दृष्ट्वैतद् विस्मितो व्याळिस्तन्मातरममापत ।
 भद्रे ! भानोरहं सन्नुर्व्याळिर्नाम द्विजन्मनः ॥ २७ ॥
 लालयन्नेकपुत्रं मां नैवाध्यापितवान् पिता ।
 अकृन्तद्विजसंस्कारं परिणाययति स्म माम् ॥ २८ ॥
 एकदा दयितापादरस्त्रनव्यापृते मयि ।
 भिक्षार्थी तत्र मद्भार्या दृष्ट्वास्मयत मस्करी ॥ २९ ॥
 ततस्तस्मै स्मितं कृत्वा भिक्षां दत्तवती च सा ।
 मया किमिति निषेद्धा स्मितहेतुमवोचत ॥ ३० ॥
 मृषिकाहं महाभागेनामुना चास्मि वर्धिता ।
 जातु स्थातुं गतं मक्त्या छन्नमेवैनमन्वयाम् ॥ ३१ ॥
 तत्र श्येनगृहीताहं तन्मुखाद्ब्राह्मवीजले ।
 पतन्ती तीर्थमरणात् प्रपन्ना जातिमुत्तमाम् ॥ ३२ ॥
 दृष्ट्वैतद् भर्तृबालग्यं तत्सर्वं स्मरतो मुनेः ।
 अत्रनि स्मितमिष्टयुक्त्वा संतस्थे किमपि प्रिया ॥ ३३ ॥
 क्रन्दतो मे मुनिर्गोहं निनीषुर्मांशुश्चमत् ।
 प्रमन्यां प्रादितस्नस्माद् योगविषामगिष्ठयम् ॥ ३४ ॥

अशास्त्रजुतया मूयः परित्राजकसन्निधौ ।
 निन्दितो मूढयोगीति स्वामिधारामधारयम् ॥ ३५ ॥
 आदिष्टश्च कुमारेण लब्ध्वा श्रुतधरं ततः ।
 उपवर्षं भजत्येति सोऽयमासादितोऽधुना ॥ ३६ ॥
 इत्युक्ते सोऽभ्यधत्तान्य इन्द्रदत्तोऽस्मि नामतः ।
 गुरोर्गोपालकृत्याहं शिष्यः कांपित्यदेशजः ॥ ३७ ॥
 विरूपेति विरुद्धास्या कन्यासीत्तस्य तां पुनः ।
 सर्वविधावते दातुं सं संकल्पितवान् पिता ॥ ३८ ॥
 तस्या मम च संजज्ञे गाढं प्रेम परस्परम् ।
 अनन्योपायलभ्यत्वाद् विद्योपायमचिन्तयम् ॥ ३९ ॥
 ततः स्वामिगृहं गत्वा सुमनस्यमतोपयम् ।
 आञ्जुस्तस्त्वेवमेवाहं देवेन पुनरागतः ॥ ४० ॥
 विद्याध्ययानमांगी च भविष्यत्ययमर्मकः ।
 एकसन्धः स नो हस्ते तद् भद्रे दीयतां सुतः ॥ ४१ ॥
 इत्युक्ता वहिनाप्येतद् बोधिता पूर्वमेव सा ।
 रुदती पुत्रवात्मत्यात् कथमप्यभ्युपागमत् ॥ ४२ ॥
 कृतोपनयनं चैनमादाय मुदिताश्रयौ ।
 उपवर्षगृहाम्पार्श्वं प्रतस्थाते द्विजोत्तमौ ॥ ४३ ॥
 तेनापि कश्चिदर्थीति विस्मिताङ्गनतामुखात् ।
 उपवर्षगृहं श्रुत्वा जग्मुर्वर्षगृहान्तिके ॥ ४४ ॥
 उपाध्यायः केति पृष्टा तत्पत्नी रुष्टमानसा ।
 अलं मा परिहस्येति पर्यश्रुनयनांभवत् ॥ ४५ ॥
 ततः क्षेत्रादुपावृत्तः स्कन्धन्यस्तहत्यादिकः ।
 उपवर्षः स तान् दृष्ट्वा विश्रान्तः पुनरब्रवीत् ॥ ४६ ॥
 कतमः श्रुतधारीति तौ कात्यायनमूचतुः ।
 प्रहृष्यन्नुपवर्षस्तान् विविक्त इदमब्रवीत् ॥ ४७ ॥

अस्मिन् वर्षोपवर्षाख्यावभूतां सहजौ द्विजौ ।
 वर्षस्तयोर्महाविद्वान् उपवर्षः कृषीवलः ॥ ४८ ॥
 मामूवं मूर्खजायेति ज्येष्ठमार्या कदाचन ।
 मूर्खाय कशिपुं दत्त्वा धार्य व्रतमधारयत् ॥ ४९ ॥
 मूर्खोचितमसौ गृह्णन्नुपवर्षः स्वमार्यया ।
 कदर्यितो रुदत्याथ ब्रीळान् स्वाभिगृहं ययौ ॥ ५० ॥
 तत्र प्रियङ्गुनुपवासौ हव्यशेषजिघ्रिस्तया ।
 वृषजग्धे पुनर्भैवं 'यावत्कालमुपावसत् ॥ ५१ ॥
 ततः प्रसन्नः सेनानीः प्रत्यक्षीभूय बाह्मयम् ।
 तष्ठा टङ्गेन तज्जिह्वां किमपि क्षिप्तवान् मुखे ॥ ५२ ॥
 एकसन्धादते नैतां विधामध्यापयेति तम् ।
 अभिधाय गतो देवः सोऽस्म्यहं तदधीयताम् ॥ ५३ ॥
 इत्युक्तास्तेऽभिधन्धेनमभ्यगीयत बाह्मयम् ।
 सहत् कात्यायनः श्रुत्वा^१ दिव्याळिभिरयापरः ॥ ५४ ॥
 ते तु निर्धर्तितस्वार्यां गुर्वयं दक्षिणार्धिनः ।
 महापद्ममुपेत्याथ प्रार्थयन्निर्वर्णमिदितम् ॥ ५५ ॥
 तस्मिन् काले स कन्यां स्वां सहताशेषहाटकः ।
 यो मे हेमलवं दद्यात्तस्मै देयेत्यतिष्ठिपत् ॥ ५६ ॥
 ततः कणिकया हेमः कन्यां कम्बिदयाचत ।
 कुतो लब्धमिति क्षमापस्तमप्राप्तीत् स चाववीत् ॥ ५७ ॥
 मयैतत् कन्यकालोभात्रिभ्युवर्णतया भुवः ।
 श्मशानलब्धमिरयुक्ते हर्षादीन्मदसावसून् ॥ ५८ ॥
 भ्याळिशिक्षितयोगस्तमिन्द्रदत्तः कळेपरम् ।
 प्रविश्यायेन्नृपो भूत्वा कात्यायनमतर्पयत् ॥ ५९ ॥

अमात्येनार्यकारुण्येन स्वदेहे वह्निषात्कृते ।
 इन्द्रदत्तेन राजैव नन्दराज्यमभुज्यत ॥ ६० ॥
 विरूपया च तज्ज्ञात्वा यक्षीमूयान्वभूयत ।
 इतरावपि गुर्वर्थं कृत्वा स्वैरमगच्छताम् ॥ ६१ ॥
 महापद्मसुतान् सर्वानुद्धृत्यामात्यकोपितः ।
 तत्सदे खलु चाणक्यश्चन्द्रगुप्तमतिष्ठिषत् ॥ ६२ ॥
 स तु पद्मनिधिः शप्तः कुचेरेणान्तिकं गतः ।
 यस्मादर्धिजनस्त्रेच्छा न त्वया परिपूरिता ॥ ६३ ॥
 नैव न्यायार्जितं वित्तं यस्त्वया क्षत्रजन्मना ।
 तस्मान्मानुष एव त्वं भूयो भूया इति स्फुटम् ॥ ६४ ॥
 स च त्वत्तनयो भूत्वा निवृत्तस्य वनाद् ऋषेः ।
 पुरञ्जयस्य सावित्र्यं कृत्वा त्यक्ष्यति मर्त्यताम् ॥ ६५ ॥
 इत्युक्त्वान्तर्हितो यक्षः पद्मः पद्मोद्धवाख्यया ।
 आसीत् तस्य सुतः पद्मान्मन्त्री च अशुरस्य ते ॥ ६६ ॥
 तस्य रत्नोद्धवो नाम सूनुः सागरमन्वगात् ।
 वार्तापि तस्य साधोर्मे यावदद्य न विद्यते ॥ ६७ ॥
 यौ सुश्रुतसुमन्याख्यौ तस्यास्तां तनुजाविमौ ।
 सत्यशर्मसुमत्याख्यौ तनयौ मतिशर्मणः ॥ ६८ ॥
 सुमित्रः कामपालश्च धर्मपालसुतावपि ।
 सत्यशर्मा तु धर्मात्मा तीर्थयात्रामगाहत ॥ ६९ ॥
 कामपालोऽपि कामात्मा काष्ठौ न ज्ञायते गतः ।
 अन्ये तु खलु चत्वारो य इमे मम मन्त्रिणः ॥ ७० ॥
 इति श्रुतिं भूनाये मुनिपुत्रः किशोरकम् ।
 आश्चर्याकारमाश्लिष्यन्नाजगाम जगाद् च ॥ ७१ ॥
 अहमप्यकलिङ्गेषु तुङ्गदाक्षणि कानने ।
 रामतीर्थान्निवृत्तः सन् प्राप्नोऽस्मि हरमन्दिरम् ॥ ७२ ॥

आराधयिष्यन् मूतेशमम्यर्णे पुष्पमाजनम् ।
 विनिधायारमे तत्र स्नातुं निर्झरवारिणि ॥ ७३ ॥
 अयाग्रिमानयं देशः कच्चिदित्युच्चमाषिणीम् ।
 दृष्ट्वा किमिदमित्युक्ता प्रत्यूचे काचिदङ्गना ॥ ७४ ॥
 श्रूयतां यवनद्वीपे वरिष्ठस्य वणिक्पते ।
 कालगुप्ताह्वयस्याहं जाता दुहितृवर्धनी ॥ ७५ ॥
 सा कन्या यौवनारम्भे पुरुषद्वेषिणी पुनः ।
 समुद्रदत्त ! कासीति मुमोहोपवने कचित् ॥ ७६ ॥
 मया तु पृष्टा मत्प्रेम्णा रहसीदममापत ।
 कृष्णगुप्तस्य नामाहं दुहिता पूर्वजन्मनि ॥ ७७ ॥
 कदाचित्काम्यरूपेण पुंसा मे पितृसंनिधौ ।
 इत्यालापितमश्रुपं मित्यन्तरनिपेदुषी ॥ ७८ ॥
 समुद्रदत्तनामानं वणिजं गणयस्व माम् ।
 तस्य मे विधिवैषम्यात् कर्णापुत्रेण मित्रता ॥ ७९ ॥
 तेनापि गणिकोदितोः परं वैरममून्मम ।
 कर्णापुनः कळत्रं मे हर्तुं च प्रतिजन्निवान् ॥ ८० ॥
 ततोऽहमकृतोद्गाहस्तन्तुच्छेदमिया पुनः ।
 गूढमुद्गोदुमिच्छामीत्यस्मै तातश्च मामदात् ॥ ८१ ॥
 निगूढं तेन नीताहमुज्जयिन्यां निजं गृहम् ।
 कदाप्यनुनयन्तं मां पुरुष कंचिदैक्षिपि ॥ ८२ ॥
 प्रत्याचष्ट स मां पृष्टः कर्णापुत्रोऽस्मि सुमते ।
 अपवर्षेदेन्य त्वामुपासर्पं मुरुङ्गया ॥ ८३ ॥
 मन्त्रदेवतया च त्वां यशीकृत्य वणिककुले ।
 कन्येति विनिधायाहममदीपं मसाशिकम् ॥ ८४ ॥
 समुद्रदत्तायाहं त्वां दर्शयिष्यामि भृशकुपम् ।
 असाक्षिनिवाहं तं प्यत्रेपि विदुषां पुरः ॥ ८५ ॥

ततस्तद्गृहमेव त्वां नीत्वा रात्रौ सुङ्गया ।
 मदारचोर इत्येनं राज्ञा च निवासयम् ॥ ८६ ॥
 पतिव्रता मया तु त्वं न जीविष्यसि दूषिता ।
 इत्यदुष्टासि तदमद्रे यथेष्टं चेष्टतामिति ॥ ८७ ॥
 तञ्जुत्वा मर्तुकामाहं गङ्गास्रोतोनिपातिनी ।
 केनाप्युत्तारिता पुंसा स तु भर्तव मेऽभवत् ॥ ८८ ॥
 स मां निर्वध्य निर्दोषां मरणान्तरुणत् पतिः ।
 ततस्तातगृहं प्राप्य तत्रैवावामरंस्वहि ॥ ८९ ॥
 लोकान्तरगते पत्यौ मृताहमिह जन्मनि ।
 पूर्वोपमुक्तमुद्यानं दृष्ट्वा तत्सर्वमस्मरम् ॥ ९० ॥
 इत्युक्ते तरुणः कोऽपि प्रणयास्निग्धया गिरा ।
 समीपादुपसृत्यैनां प्रत्याश्वासयदाश्वसन् ॥ ९१ ॥
 सोऽहमस्मि वरारोहे ! यस्ते प्राणसमो जनः ।
 पुरावां हंसमियुनं वाप्यां काप्यमवाव तौ ॥ ९२ ॥
 नारदस्यार्चनाम्भोजेष्वात्रयोश्चञ्चुचापलात् ।
 खण्डितेषु विद्युत्स्रै नौ शशाप कुपितो मुनिः ॥ ९३ ॥
 द्यूतन् करुणाविष्टं कुमारं नलकूषरम् ।
 शशाप मुनिरसुग्रः पुत्रत्वेन तमावयोः ॥ ९४ ॥
 प्रसादितः स सङ्गं नी षोडशाब्दवियुक्तयोः ।
 जातस्य तस्याप्यादिक्षत् सखित्वं चक्रवर्तिना ॥ ९५ ॥
 पुत्रः पद्मोद्भवस्याहं पुष्पपुर्यां वणिक्पतेः ।
 रत्नोद्भव इति द्वाभ्यां सहजाम्यां सहामवम् ॥ ९६ ॥
 सखित्वे राजहंसस्य कृत्वा मदग्रातरौ पिता ।
 मां च पोतपतिं चक्रे कुलधर्ममलङ्कयन् ॥ ९७ ॥

वातवैषम्यतः पोते भग्ने भग्नेऽहमर्णवे ।
 स्वच्छन्दचारी दैवेन द्विगेऽस्मिन्नवतारितः ॥ ९८ ॥
 चिरदृष्टमिदं दृष्ट्वा वनं प्रत्यभिजानता ।
 मयासि लब्धेत्याक्षिप्य ग्रहद्वयतरमग्रवीत् ॥ ९९ ॥
 अस्मन्मुखादिमां वार्तामाकर्ण्य स वणिक्पतिः ।
 तस्मै कन्यां ददौ कंचित्कालं तत्रोपतुश्च तौ ॥ १०० ॥
 ततः कुतश्चिदत्रत्याद् राजहंसाभिषेचनम् ।
 भ्रात्रोर्मन्त्रिपदप्राप्तिं श्रुत्वा स्वशुरमन्दिरात् ॥ १०१ ॥
 अन्तर्वल्लीं प्रियामादायागच्छन् दर्शनेच्छया ।
 भर्णवे नावि मन्नायां दूरस्यो मर्तुदारकः ॥ १०२ ॥
 न दृश्यते मया सार्धं लग्नैकफलके तु सा ।
 वेलातटमनुपप्ता घाला वायुवशेरिता ॥ १०३ ॥
 उत्तारितापि दैवेन प्रियसङ्गमनाश्रया ।
 मया च मरणावेशाद् वराकी विनिवारिता ॥ १०४ ॥
 पूर्णेषु दिवसेष्वस्मिन्नभ्यर्णे पर्णमन्दिरे ।
 सुतं वनमृगीवैनं दीर्घायुपमसूत सा ॥ १०५ ॥
 शीतार्तिहरणायास्याः पावकान्वेषणोन्मुखी ।
 बह्वपाय इहेत्येनं गृहीत्वाहमिहागमम् ॥ १०६ ॥
 इत्यस्मिन्नन्तरे घोरो महिषः प्रजहार ताम् ।
 तं निहत्यार्भकं हन्तुं प्रावर्तत वनद्विषः ॥ १०७ ॥
 दृष्ट्वैवजातवै^१हस्ये किंकर्तव्यतया मयि ।
 सिंहदंष्ट्रानुसारी तमुत्क्षिप्य^२ प्रययौ गजः ॥ १०८ ॥
 ततो गगन एवैनं फलान्तरधिया कपिः ।
 गृहीत्वा मुहुराजिघ्रन्नद्धिपाग्रमगाहत ॥ १०९ ॥

तदग्रात्तत्करप्रष्टः पतन्मे पुष्पमाजने ।

न जहौ जीवितं सा तु निस्संज्ञामवदङ्गना ॥ ११० ॥

मातरं च विचित्राहमकृतार्थः कुले कुले ।

लब्धैः स्तन्यरसैरेनं प्राप्तप्राणमिहानयम् ॥ १११ ॥

इत्याकर्ण्य मुद्रापूर्णः शुचा च नृपतिः सुतम् ।

पुष्पपातमुवा नाम्ना पुष्पोद्भव इति व्यधात् ॥ ११२ ॥ -

(देवरक्षितोत्पत्तिः)

अस्मिन्नेवान्तरे तस्मिन्नपरोऽपि द्विजोत्तमः ।

कुमारमुपनीयान्यं कथयामास तत्कथाम् ॥ ११३ ॥

तीर्थयात्रान्तरे राजन् ! कावेरीतीरवर्तिनम् ।

सर्वातिथिरिति श्रुत्वा प्राप्तोऽस्मि द्विजसत्तमम् ॥ ११४ ॥

शोकाविष्टममुं दृष्ट्वा तेनाहमग्निनन्दितः ।

विविक्ते विप्रमप्राक्षं शोकावे^१शस्य कारणम् ॥ ११५ ॥

स च सर्वमवोचन्मे यथाहं मतिशर्मणः ।

सत्यशर्मेति निष्पन्नः पुत्रः पाटलिपुत्रके ॥ ११६ ॥

कृष्णसारविहाराहो यात्रीयो देश उच्यते ।

ब्रह्मावर्तादिरत्रापि रम्या मगधभूमयः ॥ ११७ ॥

गृहस्थधर्मं धर्माणामुत्तमं जानतोऽपि मे ।

तीर्थयात्रारसः सर्वं निर्विचारमपाहरत् ॥ ११८ ॥

ततश्चरन् दिशं याम्यां मलयप्रस्थवासिनम् ।

कलशोद्भवमद्राक्षं ॥ मामित्यशिष्यन्मुनिः ॥ ११९ ॥

मन्त्रिवासशुचावस्मिन्^२ कवेरदुहितुस्तटे ।

नैष्ठिकत्वं विमृज्यैतत् क्रियतां दारसंग्रहः ॥ १२० ॥

इत्यादिष्टमनुष्ठास्यन्नैकस्य द्विवन्मनः ।

कन्यामुदवहं मोहाद् वन्ध्या च भवति स्म सा ॥ १२१ ॥

कनीयसीं पुनः कन्यामुपयम्य सुलक्ष्णाम् ।
 तस्यामुत्पादयन् पुत्रं पितृणामनृणोऽभवत् ॥ १२२ ॥
 धात्र्या समं स मे सुनुर्वर्पजातो न दृश्यते ।
 स्नेहपाशेन गाढं मामबद्धं बद्धवान् मुनिः ॥ १२३ ॥
 कुमारस्यापहर्तारं दिष्टशक्त्या परीक्षितुम् ।
 अस्यां जनपदे नद्यां निमग्नं नृपाज्ञया ॥ १२४ ॥
 ज्यायस्यां भग्नं जायायां भग्नन्त्यामथ तज्जलम् ।
 लोहितायितमालोक्य व्यस्मयन्त नृपादयः ॥ १२५ ॥
 सापत्न्यादहमेवैनमप्सु क्षिप्तवती सुतम् ।
 दण्डभीत्या मयेत्युक्ते व्यस्मेवततरां प्रजाः ॥ १२६ ॥
 क्रूरकर्मतया राज्ञा निगृहीता पुनर्वने ।
 प्रोज्झितासुरिहैवासौ बभूव च पिशाचिका ॥ १२७ ॥
 प्रतिज्ञातं तया भूयो^१ जामीपुत्रविनाशनम् ।
 तत् पश्यतो जुगुप्सा मे स्त्रीजातेऽपि महत्यमृतम् ॥ १२८ ॥
 असौ खत्वासुरी सृष्टिर्निकृष्टजनसेविनी ।
 अहनेति विनाशाय मायेव भुवि निर्मिता ॥ १२९ ॥
 सीमामङ्गे लघुः सिन्धुर्धर्मच्छेदे मृदुः कलिः ।
 रूक्षत्वे मुनयो दैत्याः स्त्री मायेव^२ गरीयसी ॥ १३० ॥
 इत्यालपन्तमुद्वेगात् तमापृच्छथ ततो गतः ।
 अदरे स्त्रियमुद्वध्य त्रियमाणामलक्ष्यम् ॥ १३१ ॥
 मोचिता तु मयाचख्यौ धात्री मां सत्यशर्मणः ।
 पुत्रेण सह तद्भार्यां चिक्षेप सरिदम्भसि ॥ १३१ ॥
 महौघेनोद्यमाना तं मूर्ध्नि कृत्वा स्तनंघयम् ।
 काष्ठभारावलम्बाहं यद्वायुर्वै च्यवर्तिपि ॥ १३३ ॥

यावत्तत्रावलम्बिन्या संसक्ता तरुशाखया ।

तावद्वर्षिकरेणाहं दष्टा विटपवर्तिना ॥ १३४ ॥

कुमारं च दिदहन्तं गृध्रः कोऽपि तमग्रहीत् ।

शाखामालम्ब्य चोत्तीर्णा मूढाहं विषमूर्च्छया ॥ १३५ ॥

ततो मुद्रादि कुर्वन्तं ^१ मुनिमासीनमन्तिकात् ।

दृष्ट्वा शिशुमपश्यन्त्या पृष्टेनाभाषि चामुना ॥ १३६ ॥

न जाने शिशुमेकस्माद् विषमन्त्रमशिक्षयम् ।

तत्परीक्षार्थमत्र त्वां दृष्ट्वैवं कृतवानिति ॥ १३८ ॥

ततस्तेन सहान्विष्य दारकं मरणोन्मुखी ।

निराशा जीवितत्यागात्त्वयेह विनिवारिता ॥ १३८ ॥

इत्याकर्ण्यहमप्येनमन्विच्छामीति गच्छता ।

कृत्ताब्धिः पुरुषः कश्चिद् दष्टः पम्पातटे मया ॥ १३९ ॥

सोऽब्रवीद् भद्र ! कावेरीतीरवर्तिनमर्भकम् ।

आदाय दयया गच्छन् भग्नोऽस्मिन्नम्बुरक्षसा ॥ १४० ॥

सरिदर्शसि मे हस्तादग्रस्यदयमर्भकः ।

तं निशम्य निराशोऽहमाश्वासैनमयासिपम् ॥ १४१ ॥

शिशुमारशरीरोत्थं कुमारं दाशदर्शितम् ।

लेभे वणिगिति श्रुत्वा प्राप्तवान् कोलपत्तनम् ॥ १४२ ॥

तस्मिन् कोलाहलं श्रुत्वा दाशदत्तो वणिक्सुतः ।

नष्ट इत्यथ तत्रैकं कूपे पुरुषमैक्षिपि ॥ १४३ ॥

स मयोत्तारितः प्रोचे वणिक्पुत्रोऽहमौरसः ।

दाशदत्तसुतस्तेहान्मामनादृतवान् पिता ॥ १४४ ॥

तं कूपे क्षेप्तुकामेन प्रमादात् पतितं मया ।

तीर एव कतम्रष्टो न दष्टः पुनरर्भकः ॥ १४५ ॥

श्रुत्वैतद् गर्हमाणस्तमुत्तरेण व्रजन् वने ।

अद्राक्षं पुरुषं कञ्चित् क्षरत्क्षतजवक्षसम् ॥ १४६ ॥

स जगाद मया शृष्टः कुहचित् कूपसन्निधौ ।

^१ कुमारं तं गृहं नेष्यन् रुग्णास्मि भृशं क्षतः ॥ १४७ ॥

विषागपर्वलमेन कुमारेण ययौ मृगः ।

तमन्वेष्टुमशक्तोऽहं त्वयाप्यन्विष्यतामिति ॥ १४८ ॥

ततः श्रुत्वा गृहीतोऽग्नौ रुरुशृङ्गगतः शिशुः ।

सार्थनार्या किरातेभ्यः वल्लं दत्त्वेति सत्वरम् ॥ १४९ ॥

गत्वाथ स्त्रियमप्राक्षं वल्लकीतो ममार्भकः ।

सार्थमङ्गे रुदत्या मे पापैरपहृतः करात् ॥ १५० ॥

इत्याकर्ण्य निवृत्तोऽहं निराशः पुनरैक्षिषि ।

श्रोणीलमेन घालेन व्याकुलं शबरस्त्रियम् ॥ १५१ ॥

सा जगाद मम भ्रात्रा दत्तः सार्थहृतः सुतः ।

अन्यस्य दित्सतः यत्या मत्सपत्न्यै हठादसौ ॥ १५२ ॥

अमर्षादहमत्रैनमानीय त्यक्तुमक्षमा ।

विषण्णास्मीति तच्छ्रुत्वा तमादायाहमभ्ययाम् ॥ १५३ ॥

वामदेवाश्रमं गत्वा तद्विराहमिहागतः ।

सखित्वे युक्तमित्येनं कुमारस्याहरामि ते ॥ १५४ ॥

इति श्रुत्वा तमाश्लिष्य प्रमोदपरवान् नृपः ।

देवरक्षितनामानं देवरक्षित इत्यधात् ॥ १५५ ॥

(अर्थपालोत्पत्तिः)

अयान्येन कुमारेण पुष्पन्ती पार्श्वमात्मनः ।

भुक्त्वास्थानगतं प्रीत्या ग्राह स्म महिषी नृपाम् ॥ १५६ ॥

अघासराहे विप्राणामधिश्रोणि स्तनंधयम् ।

दिप्ययोपितमद्राक्षं शृष्टा चैवमवोचत ॥ १५७ ॥

मणिमद्रस्य भद्रे ! मां विद्धि यक्षपतेः सुताम् ।
तारावलीति नाम्नाहं विचरामि वरौपेणी ॥ १५८ ॥

काशिपुर्यां पितृवने प्ररुदन्तमिमं शिशुम् ।
उपलभ्यालघुहृदादनैषं पितुरन्तिकम् ॥ १५९ ॥

मत्पित्वा धनदस्यायं दर्शितः स धनेश्वरः ।
परावराणां विज्ञाता मामाहूयेदमब्रवीत् ॥ १६० ॥

कीदृशस्ते शिशावस्मिन् भाव इत्यहमब्रवम् ।
औरसे यादमित्युक्ते तन्मूलं प्रभुरन्यधात् ॥ १६१ ॥

पुरा शौनक इत्यासीत् कोसलेषु द्विजोत्तमः ।
सौमत्रातेन नामासावधीते स्म द्विजन्मना ॥ १६२ ॥

गुरौ सशिष्ये भुञ्जाने कदाचिन्तृपवेशमनि ।
सुता बन्धुमतीत्येषा नियुक्ता परिवेषणे ॥ १६३ ॥

दृष्टयोः पुनरन्योन्यप्रेमवृत्तिरभूत्तयोः ।
कन्याशौनकयोस्तच्च संजग्मे मिथुनं मिथः ॥ १५४ ॥

ततो गर्तेश्वरः कन्यामुपयन्तुमुपायौ ।
तस्मै धात्रेयिकां कन्येत्युपनिन्ये सखीजनः ॥ १६५ ॥

शौनकः सह तन्वङ्ग्या निर्गतः सरयूजले ।
भिन्ननैर्निष्ठपत्नीकस्तामन्विष्य न दृष्टवान् ॥ १६६ ॥

शकुन्तलुप्तशेषं तु तीरे दृष्ट्वा कळेचरम् ।
मृता सेति विलम्बासौ चक्रे तच्चाम्रिसाद्वपुः ॥ १६७ ॥

नीत्वा तत्कीकसं तीर्थान्युद्वेगादाश्रमे क्वचित् ।
प्रायोपवेशमारेमे तापस्या कथयन् कथाम् ॥ १६८ ॥

श्रुत्वा बन्धुमती वार्ता निर्गत्य सहसा गृहात् ।
अहं ते दयितेत्यद्भौ निपत्येदमुवाच सा ॥ १६९ ॥

स्रोतसा नीयमानाहं कयाचिद् गोपकन्यया ।
उत्तारिता ततस्तीरे भुजङ्गस्ताममारयत् ॥ १७० ॥

आर्यपुत्रेण तत्कायः प्रायः स्यादग्निसाकृतः ।

अहमप्यत्र तापस्या नियमं ग्राहितानया ॥ १७१ ॥

इत्यस्मिन्नन्तरे तस्मिन् बन्धुमत्याः पिताययौ ।

कन्यावञ्चनया 'क्रुध्यद्भर्तेश्वरविवासितः ॥ १७२ ॥

ततः शौनकसाहाय्यात् प्रत्यापन्ननिजास्पदः ।

राज्यार्थं च ददौ तस्मै जामात्रे कोसलेश्वरः ॥ १७३ ॥

हंसावलीवेदिमत्यौ प्रियासख्यौ च शौनकः ।

उपयम्य नटीं चैकां विजहारात्ममायया ॥ १७४ ॥

आयुषोऽन्ते स एवासावश्मकेषु द्विजोत्तमः ।

इन्द्राणीगुप्त इत्यासीद् यं प्राहुः शुद्रकं बुधाः ॥ १७५ ॥

अथावज्ञातया शप्तः प्राप्य ब्रह्मश्रिया निशि ।

राजश्रियमपायानामन्ते गन्ता भवानिति ॥ १७६ ॥

स्वातिनाम्ना सहैवासौ बवृधे राजसुनुना ।

क्रीडाकलहमारभ्य स्वैरं वैरममृतयोः ॥ १७७ ॥

बन्धुदत्तादिभिर्मित्रैरेकंदा विहरन् बने ।

दुरुदहतारामन्यैरधारयदसौ शिलाम् ॥ १७८ ॥

शाक्यः संपिलको दृष्ट्वा घटं तस्यावधारयन् ।

तमेकाकिनमादाय प्रविवेश पिलान्तरम् ॥ १७९ ॥

रसोद्धरणकाले तु जिघांसन्तं निहृत्य सः ।

दरीपतनदुःखादीननुभूय विनिर्ययौ ॥ १८० ॥

ततो विश्वलकं लब्ध्वा सुहृदं विन्ध्यगह्वरे ।

स्त्रिया कयापि तं रात्रौ मक्ष्यमाणमलक्षयत् ॥ १८१ ॥

मुद्गेन तु गृहीता सा मुक्तशपा दिवं ययौ ।

सौहृदम्यं निगृह्यान्तः प्रतस्ये पुनरप्यसौ ॥ १८२ ॥

स्वगृहे शाक्यामिश्रण्या वञ्चयित्वा जिघांसितः ।
 दुःस्वप्नबोधितस्तस्माद् विदिशाभिमुखो ययौ ॥ १८३ ॥
 सुहृद्भिः सहितो भूत्वा बन्धनागारवर्तिनम् ।
 बन्धुदत्तं ततो हत्वा जगामोजयिनीं प्रति ॥ १८४ ॥
 बन्धुदत्तगृहं गत्वा तस्मिन् भरतकन्यया ।
 अनुरक्तः स रागिण्या रेमे रङ्गभताकया ॥ १८५ ॥
 ततो विनयवत्यास्यामुद्याने नृपकन्यकाम् ।
 दम्भा दष्टिबिषेणान्तः स्पष्टं दष्ट इवामवत् ॥ १८६ ॥
 कन्दर्पसर्पदष्टान्तर्दष्टा दर्बीकरेण च ।
 सा तु शूद्रकसंस्पर्शेनोभयस्मादजीव्यत ॥ १८७ ॥
 ततः कन्यापुरं गच्छन् रात्रौ हृच्छयमूर्च्छया ।
 सैनाध्यक्षजनैः क्रुद्धैर्बध्योऽसावित्यवध्यत ॥ १८८ ॥
 ततः कथञ्चिन्निर्मुक्तो मृत्युप्रायादपायतः ।
 घात्रीमुखेन तां कन्यामपहृत्य ययौ पुरात् ॥ १८९ ॥
 मार्गे मालवराजेन प्रसङ्गापहृता प्रियाम् ।
 उपलभ्य तृषा तस्याः पानीयार्थं ययौ स्वयम् ॥ १९० ॥
 विना विनयवत्यासौ गच्छन् क्रुन्ममनीयत ।
 वने वनचरवातैः कारां चोरचमूपतेः ॥ १९१ ॥
 तत्कन्ययातुभ्यासावार्यदास्यमिधानया ।
 अमुच्यत तथा च्छन्नं बन्धनाद् यद्धरागया ॥ १९२ ॥
 ततः प्रियां प्रति ग्राम्येन विन्ध्यकाननलुब्धकात् ।
 सीनां विप्रकुले कापि श्रुत्वा सत्वरमम्ययात् ॥ १९३ ॥
 ततोऽपि मथुरां नीतामाकर्ण्य मथुरां ययौ ।
 दिजेन स्वतनूजायाः सखित्वे वर्ततामिति ॥ १९४ ॥
 तत्र स्नातः सरस्तोये निहितस्तेयदर्शिनः ।
 पुरुषाभोर इत्थेन निन्युर्बद्धमुज्ज्वलयम् ॥ १९५ ॥

दृष्ट्वा विनयवत्येनं मर्तारं चोरचिद्वितम् ।

अमात्येन सखीपित्रा क्षणं मृत्योर्न्यवर्तयत् ॥ १९६ ॥

उपहारकृते रात्रौ पशुवन्मारितोऽप्यसौ ।

न जहौ जीवितं भूयः प्रेयस्या समगच्छत ॥ १९७ ॥

स तु मा^१तुल एवासीदास्ते यस्या गृहे प्रिया ।

तत्कन्यामपि तन्वह्नीमुपयेमे स यञ्चदाम् ॥ १९८ ॥

मयुरेन्द्रदुहित्रासौ रमितः शूरसेनया ।

^२वसन् मृत्युमुखप्रायानपायानयमन्वमूत् ॥ १९९ ॥

बहूनां विपदामन्ते विगृह्य स्वातिना सह ।

घालमिश्रमहत्त्वेन जीवग्राहमजिग्रहत् ॥ २०० ॥

सुहृद्भिर्देयिताभिश्च प्रचितप्रेमभिः सह ।

^३शतं समाः क्षमामेकः शशास चतुरर्णवाम् ॥ २०१ ॥

प्रक्षरक्षोनियुद्धेन मृत्वैक^४परमेश्वरः ।

धर्मपालस्य नामासीत् कामपालारूपया सुतः ॥ २०२ ॥

स कदाचित् सखीमध्ये क्रीडन्तीं नृपकन्यकाम् ।

पश्यन् कान्तिमतीं नाम श्रान्तां कन्दुकङ्किलया ॥ २०३ ॥

अभिपन्नशरीरोऽमूदशरीरशब्दव्यताम् ।

अनुक्त्वा विकृतिं तस्यास्त्वगोचरतया गिराम् ॥ २०४ ॥

विक्रीणानां गुणांस्तस्य प्राणादिधनमात्मनः ।

मनोविनिमयं कृत्वा कन्या कन्यागृहं गता ॥ २०५ ॥

असुभ्योऽपि गरीयस्यः सोमदेवीसुलोचने ।

इन्द्रसेनेति तत्सख्यः स्मरवेगमगोपयन् ॥ २०६ ॥

कामपालः प्रियं दृष्ट्वा सखीभिश्चाभिनन्दितः ।

तया प्रहितमेकान्ते कामलेखमलश्रयत् ॥ २०७ ॥

स्मरमन्यरया बुद्ध्या रचितानि नतभ्रुवा ।

अनङ्गपत्रे तत्रासन् मधुराण्यक्षराण्यपि ॥ २०८ ॥

“मुग्धा पल्लरहंसी चन्द्रं निर्वर्ण्य पुण्डरीकधिया ।

स्फुरितानि तानि तान्यप्यमिलापधलात्कृता कुरुते” ॥ २०९ ॥

अमन्दानन्दसन्दोहमनुभूयेति वादमयम् ।

सृष्टु^१वल्लमाल्य प्रतिलेखमयाकरोत् ॥ २१० ॥

कान्तिमत्यपि चिन्ताश्वेस्तरणोपायदर्शिनीम् ।

सखीष प्रियसंदिष्टां तस्मिन्नार्यामवाचयत् ॥ २११ ॥

“यद्यमिलपसि द्विजवरमवैहि तं राजहंसि ! जलमध्ये ।

गतमेव चरणगोचरमधिरात् प्रतिमामुखेनापि” ॥ २१२ ॥

तद्गुणस्मरणेनास्यामपद्मज्वरकारिणी^२ ।

यदसौ नृपकन्यायामनार्यं कृतमार्यया ॥ २१३ ॥

इन्द्रसेनाख्यया सख्या कृत्वा^३ पुस्तस्मराकृतिम् ।

तत्सग्रहच्छलेनासावन्त^४ पुरमनीयत ॥ २१४ ॥

तत्राविदितनिर्वृत्तज्ञत्रोचितकरग्रहः ।

रममाणः स तास्तिष्ठ उपयेमे प्रियासखीः ॥ २१५ ॥

आपन्नमत्त्रा सा देवी प्रच्छन्नं सुपुत्रे सुतम् ।

रात्रौ पितृवनं नीत्वा त्यक्तः स शयश्चिया ॥ २१६ ॥

क्षुधार्तया विशान्यैष मक्ष्यमाणः स्वसनुना ।

रुद्धो मे प्रातराशोऽस्त्विह्युमयोः कलहे सति ॥ २१७ ॥

रक्षिदर्शनसम्प्रान्त्या रहस्यं विवृतं तथा ।

अन्तःपुरात्रिवध्यासौ वध्यमूमिमनीयत ॥ २१८ ॥

तस्मिन् घन्धनमेवास्याच्छिनन्मारणसम्प्रमे ।

ततो निघ्नत एवासौ निहत्य प्रययौ स्वयम् ॥ २१९ ॥

षड्दामिषतया तस्मिन्नपहाय शिशुं ययौ ।
 सपुत्रा च पिशाची सा विभाता च विभावरी ॥ २२० ॥
 इयं तारावली तत्र प्रयान्ती शिशुमग्रहीत् ।
 अस्याः पुत्र इवामुष्मिन् भावेदुर्निशम्यताम् ॥ २२१ ॥
 शौनकः शूद्रको भूत्वा कामपालोऽद्य वर्तते ।
 यन्धुमत्या विनयवत्यभिज्ञा कान्तिमत्यपि ॥ २२२ ॥
 यज्ञदा वेदिमत्येव सोमदेवी च वर्तते ।
 हंसावली शूसेना सैवान्ते च सुलोचना ॥ २२३ ॥
 धात्रेयिका नन्दिनिकेत्यनुरक्ता च शौनकम् ।
 मध्ये रङ्गपताकासीदिन्द्रसेना च जायते ॥ २२४ ॥
 या सा गोपवधूः पूर्वं शौनकेनाग्निसंस्कृता ।
 धार्यदास्यपि सैवासीद् भूयस्तारावली च सा ॥ २२५ ॥
 अस्यामेवार्थदासीत्वे जातः सोऽयं कुमारकः ।
 शूद्रकादद्रिसाराख्यः पुत्रस्तेऽस्तु तत्कृतः ॥ २२६ ॥
 धर्मपाल इति व्यक्तं मन्नामैव भवत्वयम् ।
 वर्धयित्री वसुमती तत्तस्यै दीयतामसी ॥ २२७ ॥
 इत्यादिष्टा धनेशेन प्रत्यानेतुमिहागता ।
 इत्यर्पयित्वा हस्ते मे तत्रैवान्तरियाय सा ॥ २२८ ॥
 मुदितवान् नृपतिः स निशम्य गा-
 मुदितवागमृतैः सह मन्त्रिभिः ।
 अनयदूषितशुद्धिमां निशा-
 मनयदूढमदः सुतवार्तया ॥ २२९ ॥
 इति दशभिरमीभिः प्रत्यहं वर्धमानैः
 शशिनमिव विशेषैः कान्तिमद्भिः कलानाम् ।
 ललितगुणविशेषे वीक्षमाणः कुमारान्
 नृपतिरवजगादे मध्यमानन्दसिन्धौ ॥ २३० ॥
 ॥ इत्यवन्तिसुन्दरीकथासारे चतुर्थः परिच्छेदः ॥

॥ अथ पञ्चमः परिच्छेदः ॥

अत्राश्रमे ष्टौः सार्धं वर्षमानेषु सत्तुषु ।

वामदेवशुपामीने नृपे च सचिवैः सह ॥ १ ॥

वाजिरत्नं गजेन्द्रं च प्रशस्ता षड्वा अरि ।

आदायामिगतो व्याघ्रदमनः समदृश्यत ॥ २ ॥

मद्रवाहनमश्वं च हेमकूटमाप द्विपम् ।

पश्यन्नुत्पत्तिमाश्वर्यामित्यूच मुनिरेनयोः ॥ ३ ॥

आदिसर्गे पुरा सप्तर्ष्यशीर्ष्यन्नाश्रुविन्दवः ।

होमधूमस्पृशो नत्रात् तत्राश्वा षड्वा अपि ॥ ४ ॥

पुरुषश्च ततो जातः स सुराणामयाध्वरे ।

प्रनष्टां वाचमन्वेष्टुं जहाम जलवर्त्मना ॥ ५ ॥

मत्स्यापदेशात् तं देवा ददृशुर्जलचारिणम्^१ ।

सुरप्रार्थनया गत्वा यज्ञसाहाय्यकं व्यधात् ॥ ६ ॥

विश्वावसुमुत्तैर्दिव्यैः सेव्यमानः कदाचन ।

विलम्ब्यागमनं तेभ्यः स शुश्रावेन्द्रसेनेया ॥ ७ ॥

अधेन्द्रपदमादिस्तुस्तपस्यत्तत्सरस्त्रिया ।

शक्रप्रेषितया हित्वा तपो रेमे मनोज्ञया ॥ ८ ॥

तपोरन्योन्यशपेन मृगयुलूकत्वमीयुषोः ।

अनेकशतमश्वानामण्डात् पञ्चवतामभूत् ॥ ९ ॥

शालिक्षेत्रो मुनिः पश्यन् देवसस्यविलोपिनः ।

शिष्यवत् परिगृह्णाश्वान् पक्षच्छेदमथाकरोत् ॥ १० ॥

पित्रोः स्वरूपलामादीनुपलभ्य बहून् वरान् ।

तुरगास्ते सुरेन्द्राणां बभूवुर्वाहनान्यमी ॥ ११ ॥

पक्षच्छेदकृतामर्षैर्भक्ष्यमाणमृषिं हयैः ।

दृष्ट्वाहसन्नप्सरसः क्रुद्धस्ताः शप्तवान् मुनिः ॥ १२ ॥

षडया भवतेत्येष प्रतिशष्ठश्च वाज्रिणा ।

अश्वयोनौ पतिस्तासां भवानेव भवत्विति ॥ १३ ॥

ता एता षडवाः सोऽयं तुरगश्च मुनीश्वरः ।

राजवाहनवाहानां शापश्च प्रसवावधिः ॥ १४ ॥

ऐरावतसुतो हस्ती त्वत्प्रसादाद् भुवं गतः ।

मालवेन्द्राहवाद्ध्वं वनेऽस्मिन् विहरत्यसौ ॥ १५ ॥

इत्यादिश्य कयामेतां जगाम स्वाश्रमं मुनिः ।

नृपश्च परया प्रीत्या गजान्वयलमग्रहीत् ॥ १६ ॥

तत सर्वे यथाकालं कृतोपनयनादयः ।

अवर्धन्त मृगेन्द्राणां किशोरा इव दारकाः ॥ १७ ॥

तेभ्यः सर्वासु विद्यासु धनुर्वेदे कलासु च ।

विशिष्टः षोडशं वर्षं जगाहे राजवाहनः ॥ १८ ॥

भाशाविजयकालोऽयं कुमारस्येति मन्त्रिणा ।

विज्ञापिते षडाद् राज्ञाप्यन्वजायि^२ हराज्ञया ॥ १९ ॥

वामदेवः प्रयाणाय प्रणमन्तमनन्तरम् ।

उपहूयैषमेकान्ते राजवाहनमब्रवीत् ॥ २० ॥

कुमार ! ज्ञातवेद्येषु त्वादशेष्वनुशासनम् ।

अथ एवापि तु स्नेहाद् वाच्यमेव हितं वचः ॥ २१ ॥

रूप्यतामिन्द्रियग्रामः परग्रामस्ततस्त्वया ।

जीयतामपिहवर्गं प्रथमं तदनु द्विपः ॥ २२ ॥

सन्ध्यादिभिर्गुणैः षड्भिः शक्तिसिद्धयुद्धादिभिः ।

साध्यं विधिवदारब्धे स्वामित्वं त्रिजिगीषुणा ॥ २३ ॥

विशुद्धामालमित्रेण श्रुतिशास्त्रानुरोधिना ।

अद्वितीयातपत्रेयं त्वत्पित्रा राश्वेता श्रितिः ॥ २४ ॥

असकृन् परिन्नेन मानसारेण मानिना ।
 हरप्रसादादर्षपा विजित्य स्वमुने कृता ॥ २५ ॥
 मानसरो वने गन्तुं प्रवृत्तोऽपि निजे गृहे ।
 वसत्यवन्तिमुन्दया दुहितुर्वरलिप्सया ॥ २६ ॥
 दर्पप्रारः सुतः श्याले प्रचण्डे चण्डवर्मानि ।
 कृत्वा राज्यं हरावासे गिरावध तपस्यति ॥ २७ ॥
 आत्माधीनां विवेदि त्वं विजित्य वसुधामिमाम् ।
 एतावतीयमायुष्मन् ! विवेतया वसुन्धरा ॥ २८ ॥
 सप्तद्वीपार्णवाकीर्णा सप्तगोत्राचलाकुला ।
 नववर्षवृतेषं ते भविष्यति वशे क्षितिः ॥ २९ ॥
 स्थितः सर्वहितायोष्यां विष्णोरंशस्त्वदात्मना ।
 मासद्वयावधिर्नूनं मावी परिमवध ते ॥ ३० ॥
 श्वः प्रशस्तमहश्चन्द्रे रेवतीयोगशालिनि ।
 मुहूर्ते विजयायास्मात् सुहृद्भिः सह गम्यताम् ॥ ३१ ॥
 इत्थं यद्यन्मुनिर्विद्वान् मेषाविनमब्रुवुषत् ।
 अबुध्यततरां तत्तन् कुमारः किं बहुच्यते ॥ ३२ ॥
 ततः कुमारः प्रारमे कृतप्रास्थानिकक्रियः ।
 वामदेवं नमस्कृत्य प्रस्थानाय परेऽहनि ॥ ३३ ॥
 आर्द्रोमवन्तौ ध्यायन्तौ मङ्गलानि पदे पदे ।
 प्रणतः पितरौ ताम्याममुच्यत कथञ्चन ॥ ३४ ॥
 अनुज्ञाप्य गुरुन् सर्वान् कृत्वा श्वरदारकम् ।
 सुहृद सिंहदमनं गुरुणां परिरक्षणे ॥ ३५ ॥
 अपहारमुखैर्मित्रैरामित्रजयकाङ्क्षिभिः ।
 जैत्रेण सुमुहूर्तेन प्रतस्थे दिशमुत्तराम् ॥ ३६ ॥
 तेषां दक्षिणतः कोऽपि ब्रह्मचारी द्विजोत्तमः ।
 शरत्समृद्धिसम्बन्धं वसन्ततिलकं जगौ ॥ ३७ ॥

ससञ्छदस्तपकचामरघूननोऽयं

जातो मरुद् घनसितं वियदातपत्रम् ।

हारप्रसादि सरिदम्बु सरोजलीलः

कालोऽयमुद्भवति नन्दितराजहंसः ॥ ३८ ॥

इत्यन्यानि च लब्ध्वा ते सुनिमित्तानि सर्वतः ।

वैखानसकुले निन्युर्दिनं नातिदवीयसि ॥ ३९ ॥

सुमतिप्रमुखास्तस्मिन्नमात्याः स्वसुतानपि ।

आत्माधिकारसम्यग्देहैरुपदेशैरशिक्षयन् ॥ ४० ॥

कथमप्यनुगच्छन्तं निवर्त्य स्वजनं पुनः ।

शून्यं विन्ध्यवनोदेशं जग्मुर्निर्झरिणीतिटे ॥ ४१ ॥

तत्रैकस्मिन् समासीनं तरुमूलतले द्विजम् ।

व्रणकर्कशकायं ते ददृशुश्चरिषाससम् ॥ ४२ ॥

उपसृत्य समासीनैरमिनन्दितसत्क्रियैः ।

पृष्टैरयमात्मानं व्याहर्तुमुपचक्रमे ॥ ४३ ॥

अनास्वादितवेदेषु व्याधपिण्डोपजीविषु ।

मातङ्ग इति तन्नामा जातो त्रिप्रकुलेष्वहम् ॥ ४४ ॥

स कदाचिद् धनुष्पाणिर्वने वनचरैः सह ।

चरन् ब्राह्मणमायान्तं वर्षीयांसमलक्षयम् ॥ ४५ ॥

जरत्कर्पटलोमेन प्रतिविद्धाः प्रसद्य माम् ।

जरापरवशे तस्मिन् प्रजहुस्ते जनकमाः ॥ ४६ ॥

तेषां त्रिचतुरान् हत्वा दयया तममोचयम् ।

शेषा मां तिलशः कृत्वा जग्मुस्तेऽपि किरातकाः ॥ ४७ ॥

मृतोऽहं प्रेनमर्तारं दृष्टवान् विष्टरे स्थितम् ।

स मा नित्योग्र ! पश्य त्वं नरकानित्यभाषत ॥ ४८ ॥

चित्रगुप्तस्तदाश्रितः पद्मादीन् नरकान् बहून् ।

अदीरशद् दुष्कृतिभिर्गोकव्यान् मा विमागमः ॥ ४९ ॥

दृष्ट्वा विस्मयमानस्तैः स्मर्यमाणसुदुःसहैः ।

नित्योग्नेति कथं प्राह प्रभुरित्यहमववम् ॥ ५० ॥

चित्रगुप्तस्तदाचरुयौ शवरेन्द्रस्य कस्यचित् ।

चौर्यलब्धः सुतः कश्चित् कोलाहलिक इत्यमूत् ॥ ५१ ॥

स मूर्खः पथिकान् निघ्नन् कदाचिद् विधवां स्त्रियम् ।

न्यरुणत् पुरुषं चैकं युवत्या च स्त्रिया सह ॥ ५२ ॥

हा दीर्घदर्शिनू ! हा पुत्र ! नित्योग्नेति सुहुर्मुहुः ।

आक्रन्दन्तीं पुलिन्दस्तां मद्रे ! कासीति सोऽग्रवीत् ॥ ५३ ॥

सोचे मन्त्री विदर्भाणां दीर्घदर्शीति मे पतिः ।

स नित्योग्रमहेप्रावित्यात्मजौ मथ्यजीजनत् ॥ ५४ ॥

श्रुतं कार्तान्तिकाद् राज्ञा मत्पुत्रो राज्यभागिति ।

पाल एव स नित्योग्रो राज्ञा चौर्यापहारितः ॥ ५५ ॥

तद्भ्रात्या मातुलावासं कनीयानप्यनीयत ।

ततः कदाचिन्मे भर्ता रहसीदमुदाहरत् ॥ ५६ ॥

अथेहान्मुतकस्याहं भागिनेयस्य नो गृहम् ।

निमित्तेन निशि प्राप्तः श्रुतवान् मन्दिरे गिरः ॥ ५७ ॥

राज्ञा जालंधरेणाहमाहूयाभिहितोऽनुना ।

मातुलस्य तवापत्यं राज्ञा किल भविष्यति ॥ ५८ ॥

पिता चैनं प्रसङ्गास्मान् विवर्धयति दुर्मतिः ।

वसंशयमसौ वध्यस्त्वया मत्प्रियकारिणा ॥ ५९ ॥

निशम्यैतन्नृपादिष्टं क्रियतामविलम्बितम् ।

इति स्वप्रियया प्रोक्ते क्रुद्धस्तामयमग्यघात् ॥ ६० ॥

कर्तुं मातुलपुत्रेऽहं नैतत्माहसमुत्सहे ।

इत्यस्मिन्नन्तरे प्रीत्या तस्यात्मानमदीदृशम् ॥ ६१ ॥

इत्थं प्रोचे कथं गत्वा कृत्वा धुस्तगिरः करे ।

तच्छिरश्छन्ना च्छित्त्वा प्रत्यागच्छ नृपान्तिकम् ॥ ६२ ॥

तयेत्यच्युतकेनोक्ते निवृत्तोऽस्मीत्यनन्तरम् ।

स मयोक्तं ततः कृत्वा नृपायापि न्यवीविदत् ॥ ६३ ॥

विमनायितमालोक्य स्वदुर्नयधियेत्यसौ ।

पतिं मे नृपतिर्नक्तं विविक्ते हन्तुमाह्वयत् ॥ ६४ ॥

राशौ मा हन्तुमारब्धो राज्यलोभादसाविति ।

प्रख्याप्य राज्ञा पापायाः पतिर्मे विनिपातितः ॥ ६५ ॥

तस्मादच्युतको मामप्यनैषीत् पितुरन्तिकम् ।

तस्मादपि परिभ्रष्टा ततस्तस्करसम्भ्रमे ॥ ६६ ॥

ध्वस्तः किं तत्स्करैरित्यं ब्राम्यन्ती पुत्रचिन्तया ।

उद्भ्रमती मृतोऽसावित्यदर्शं तरुमूर्ध्नि तम् ॥ ६७ ॥

सोऽमवीदम्य ! दस्युर्मां यलादादाय निर्गतः ।

कृष्णसर्पेण दष्टस्तद्गीत्यारूढोऽस्मि शाखिनम् ॥ ६८ ॥

इत्याकर्ण्य पुनर्जातं पुत्रमादाय तद्गृहम् ।

गत्वा दस्युहते ताते शोकार्णवमगाहिवि ॥ ६९ ॥

नष्टे ज्येष्ठे सुते पत्नौ हते पितरि मारिते ।

महोग्रमाग्रमासीन्मे जीवितस्यावलम्बनम् ॥ ७० ॥

तरुणीमृतमघैर्न परिणम्यामुना पथि ।

स्तुपया च सहायान्ती भवद्भिर्भद्र ! विदुता ॥ ७१ ॥

इति श्रुत्वा ॥ एवाहं नित्योग्रस्तनयस्तव ।

इत्युदस्रतिराहादी पुलिन्दस्तामवन्दत ॥ ७२ ॥

ततो मातरमादाय भ्रात्रा च शयैः सह ।

गत्वा जालन्धरं राशौ जघान पितृघातिनम् ॥ ७३ ॥

स्वजनैः सह मात्रा च तत्रानन्तरमूपतेः ।

महोग्रं मन्त्रिणं कृत्वा जगाम वनमेव सः ॥ ७४ ॥

महोग्रः ॥ गतो भक्त्या हस्तिवक्त्रसलोकताम् ।

दीर्घदर्शी विदेहेषु प्रहाराख्योऽभवन्नृपः ॥ ७५ ॥

ततस्त्रिस्रोतसः शपाभ्यानुष्यकमुपेयुषा ।

गणेशेन सह प्राप्तो महोग्रश्च मनुष्यताम् ॥ ७६ ॥

अपहारोपहाराख्यौ प्रहारस्य सुतौ च तौ ।

योऽसावच्युतकः सोऽमूद्धनमित्राख्यया वणिक् ॥ ७७ ॥

उत्पन्नः सोऽपि नित्योग्रः कर्मवासनया पुनः ।

चण्डकृष्ण इति व्याचस्तं जघान रिपुजयः ॥ ७८ ॥

नरकान् विविधाकाराननुमूय सहस्रशः ।

जातो विप्रकुलेषु स्वं प्राप्तश्च गतिमुत्तमाम् ॥ ७९ ॥

ब्राह्मणस्य कृते प्राणैस्त्वं चेन्नैवममोक्षयाः ।

पुरेव निरयान् मूयोऽप्यविपद्भानमोक्षयाः ॥ ८० ॥

लौकिकानां हिताय त्वं प्रविश स्वं कलेवरम् ।

इत्युक्तमात्रे मत्क्षेत्रे तत्रैवोन्मीलितं मया ॥ ८१ ॥

बन्धुमिः स्वगृहं नीत्वा विहितव्रणरोपणः ।

स्वस्तिमान् ब्राह्मणात्तस्मादश्रौषं च श्रुतिस्मृतीः ॥ ८२ ॥

अमानुषत्वकामं मां साक्षाद्भूयाद्युगेषणः ।

अत्रवीत् सोमशापात्त्वं क्लान्तो वत्स । कपिजल ॥ ८३ ॥

तदद्य नमुचेर्लोकं लमस्व धिलवर्त्मना ।

विन्ध्यपार्श्वगतेस्तस्मिन् सहायं च तवाप्स्यसि ॥ ८४ ॥

इत्याकर्ण्य कुमारस्ते तस्मिन् विस्मिदमानसाः ।

अवसन् दिवसान् काञ्चित् प्रीत्या तदनुरोधतः ॥ ८५ ॥

ततो मातङ्गकः सुसान् मुक्त्वा मक्तानुकम्पिनम् ।

राजवाहनमादाय प्रविधेश रसातलम् ॥ ८६ ॥

धिलकृत्योपदिष्टेन प्रविष्टौ यन्त्रवर्त्मना ।

रम्यं पुरमलोकेतां ताम्रप्राकारगोपुरम् ॥ ८७ ॥

स्नात्वा सरस्युपस्पृश्य प्रविश्य नगराङ्गणे ।

जातवेदसमुत्पाद्य स्यापितैः समिदादिभिः ॥ ८८ ॥

होमं मातङ्गकः कृत्वा रक्षायां राजवाहनम् ।
 कल्पोक्तेन विधानेन प्रावर्तत निरर्गलः ॥ ८९ ॥
 न शक्यन्ति न सन्देहः प्रत्यूहा राजवाहने ।
 इदं तु चित्रं तत्रापि प्रवृत्ता विहता अपि ॥ ९० ॥
 हुते शरीरे केयूरी कृपाणी मकुट्यी क्षणात् ।
 घमूय स्यन्दनीभूते निषण्णः कृष्णवर्त्मनि ॥ ९१ ॥
 प्रमाप्रवाहे मज्जन्ती स्वलावण्याम्बुवर्णिनी ।
 रमणीयतरा काचित् तरुणी प्रत्यदृश्यत ॥ ९२ ॥
 सा तमभिरथं दृष्टा निरीक्ष्य स्निग्धया दृष्टा ।
 स्वामिन्नमुद्गीतास्मीत्याचख्यौ राजवाहनम् ॥ ९३ ॥
 तावन्तःपुरमानीय स्वर्गस्पर्धिसमृद्धिमत् ।
 सम्प्राप्य स्निग्धया वाचा दिव्ययोषिदमापत ॥ ९४ ॥
 मन्दाकिनीति नामास्मिन्नुत्पन्ना नमुचेरहम् ।
 मृते पितरि पुत्रीव नरकेणास्मि वर्धिता ॥ ९५ ॥
 कन्या यज्ञवतीत्यन्या तस्यामुत्पतेरभूत् ।
 भावयोरपराप्यासीत् परं मित्रं तिलोत्तमा ॥ ९६ ॥
 ततो यज्ञवती जातु व्यञ्जितस्मरसंज्वरा ।
 किममुदमनापिष्ट स्नेहादस्मभ्यमभ्यधात् ॥ ९७ ॥
 धर्मदेव इति ख्यातः पुरासीत् पुरुषोत्तमात् ।
 तत्पत्नीपदघन्यं मे जीवनं पूर्वजन्मनि ॥ ९८ ॥
 प्रिये गुरुनिशेगेन प्रोषिते घदरीवने ।
 दवदग्धा तदेवाद्य स्मराम्यस्मिन् भवान्तरे ॥ ९९ ॥
 इत्युन्मनसि तन्मङ्गलां कदमचित्तत्तमाकृतिम् ।
 कुमारं कश्चिदादृत्य व्याजहार तिलोत्तमा ॥ १०० ॥
 जाम्बवत्यामसौ जातः साम्य इत्यमुज्जेषणात् ।
 मनोरथानां मृगिते मुनिरधार्यमागतः ॥ १०१ ॥

चिरदृष्टं वनं दृष्ट्वा प्रिये यज्ञवतीत्यसौ ।

तव स्मृत्वा गुह्यमूर्च्छां गच्छन्नीतस्तवान्तिकम् ॥ १०२ ॥

इत्युक्त्वा क्षणनिष्पन्दं मन्देतरमनोरथम् ।

आनन्दाग्रमिवारूढं तद् द्वन्द्वं समर्पणमत् ॥ १०३ ॥

गणरात्रायये दैत्यैः श्रुत्वा यज्ञवतीं हवाम् ।

साम्भः प्राग्ज्योतिषं जेतुं प्रवृत्तः क्रुद्धया धिया ॥ १०४ ॥

नारदस्य गिरा गत्वा द्वारकां गुरुभिः सह ।

जित्वा दैत्यपतौ स्वर्गं जेतुं यातेऽहरत् प्रियाम् ॥ १०५ ॥

अमर्षज्वलिते भौमे युधि स्मर्तव्यतां गते ।

स्तुपासखीति नीताहं पुरेऽस्मिन्नसुरद्विपा ॥ १०६ ॥

महाश्वेतादयः सख्यो गन्धर्वतनया अपि ।

ममासन् सा त्वहं जातु प्रणन्तुं पङ्कजेक्षणम् ॥ १०७ ॥

प्रयान्ती तरुणं कञ्चित् पतन्तं मकरालये ।

दृष्ट्वा दिष्टबलाद् भावं तस्मिन्नकरवं पुरा ॥ १०८ ॥

अश्वरूपं तमालोक्य व्ययमाना रयाङ्किणा ।

आदिष्टा स्पष्टमेवायं मर्ता ते भवितेत्यहम् ॥ १०९ ॥

कान्तेन सह यान्तीं मामेकदा शोकविह्वलाम् ।

आह्लादयन्महाश्वेता निजवृत्तान्तविस्तरैः ॥ ११० ॥

तयोक्तः स युवा सर्वं निवेदयितुमात्मनः ।

चरितं कथयांचक्रे ततः कादम्बरीकथाम् ॥ १११ ॥

अस्मिन् विन्ध्यवने वृद्धशाल्मलिद्रुमवर्तिनोः ।

उत्पन्नः शुक्रदम्पत्योरेक एवास्मि शत्रुकः ॥ ११२ ॥

घात्ये मृता सवित्री मे मत्पोषणपरायणे ।

किरातप्रहते ताते परासावपतं द्रुमात् ॥ ११३ ॥

नीत्वा मुनिकुमारेण स्वाश्रमं विश्रमीकृतम् ।
 जाबालिर्मुनिरालोक्य स्मित्वा मामभ्यभाषत ॥ ११४ ॥
 अवन्तिध्वमवद् भूपस्तारपीड इति श्रुतः ।
 पुत्रः क्षत्रकुलापीडश्चन्द्रापीडस्ततोऽभवत् ॥ ११५ ॥
 मन्त्रिणः शुकनासस्य वैशम्पायन इत्यमूत् ।
 तौ घर्हिर्नगरं गत्वा विद्यापारमपश्यताम् ॥ ११६ ॥
 विद्यान्ते षोडशे वर्षे चन्द्रापीडं नराधिपः ।
 धानीपेन्द्रायुधं दत्त्वा यौवराज्येऽभ्यपेचयत् ॥ ११७ ॥
 दिग्जयाय ततो गत्वा हिमवत्पार्ष्ववर्तिनि ।
 सर्वैशम्पायने सैन्ये किन्नरद्वयमन्वगात् ॥ ११८ ॥
 इन्द्रायुधजवाद् दूरं गत्वाच्छोदसरस्तटे ।
 गीतानुसारी गत्वासावद्राक्षीदिव्ययोषितम् ॥ ११९ ॥
 तयोपचरितः सर्वं व्यावर्ण्य चरितं निजम् ।
 तद्बृहत्तन्तमयापृच्छन्निश्चस्याभिदधे च सा ॥ १२० ॥
 महाश्वेतेति नाम्नाहं गन्धर्वाधिपतेः सुता ।
 सा त्वहं पुण्डरीकादि भाववत्प्रभवं द्विजे ॥ १२१ ॥
 चन्द्रोदये सुदुर्वारं स्मरसागरमुद्वहन् ।
 जहौ प्राणान् घृणाहीना विलपामि^१ स्म केवलम् ॥ १२२ ॥
 पुरुषस्तं जहारैकश्चन्द्रमण्डलनिर्गतः ।
 वरसे । मनोरथप्राप्तिर्भवितेत्यभिधाय माम् ॥ १२३ ॥
 कपिशूलः सखा तस्य द्रुतमेव तमन्वयात् ।
 अदं पुनरिहैवास इत्यासायत सा मृशम् ॥ १२४ ॥
 तामाश्वास्य तया सार्धं गत्वा गन्धर्वकन्यकाम् ।
 कादम्पिी ददर्शाय प्रेमव्याक्तिरभूत्तयोः ॥ १२५ ॥

परेषु शिविरं गत्वा सत्वरं पितुराज्ञया ।
 ताम्बूलदायिकां दत्त्वा कादम्बर्यै गृहं ययौ ॥ १२६ ॥
 ततः कदाचिदापेदे कादम्बर्याः समीपतः ।
 पत्रलेखाय सैक्रान्ते तदवृत्तान्तमवर्णयत् ॥ १२७ ॥
 बभूतपूर्वामन्यत्र प्रेयस्याः स्मरविक्रियाम् ।
 वाकर्ण्य तां स्मरन् कान्तां मुहुर्मोहमयादसौ ॥ १२८ ॥
 कटकक्षोभकर्तारं श्रुत्वा हेमजटेश्वरम् ।
 कुमारे' गन्तुमारब्धे पपात द्युपयाद् रयः ॥ १२९ ॥
 श्रुत्वा चित्ररथप्रेष्यात् कादम्बर्याः स्वयंवरम् ।
 तत्रैव रथमारुह्य ग्रहैर्गुरुभिः सह ॥ १३० ॥
 स्कन्धावारं ततो गत्वा चन्द्रापीडः ससैनिकः ।
 सवैशम्पायनस्तूर्णं गन्धर्वनगरं ययौ ॥ १३१ ॥
 ततस्तत्प्योरसि लेहात् परिहृत्य सुरासुरान् ।
 चक्रे चैत्ररथी तत्र श्लाघ्यां सन्तानजस्रजम् ॥ १३२ ॥
 स्वयंवरकृते युद्धे श्रुत्वा मन्त्रिसुतं हतम् ।
 बद्धरागा महाश्वेता युकोश भृशदुःखिता ॥ १३३ ॥
 अपापामसतीबुध्या शशाप कुपितः पिता ।
 चण्डालयोनिं गच्छेति सद्यः सा त्वपतन्मृता ॥ १३४ ॥
 स वैशम्पायनस्तस्या दर्शनात् पूर्वजन्मनः ।
 स्मरन्निवृत्तः समरात्तां निशम्याजहादसन् ॥ १३५ ॥
 चन्द्रापीडेन देव्या च कादम्बर्या तथापरैः ।
 प्रायोपवेशमारब्धं वारयन्नारदोऽब्रवीत् ॥ १३६ ॥
 श्रूयतां पुण्डरीकोऽसौ ध्वस्तः कुसुमघन्वना ।
 रूपाभिमानी मात्सर्यान्महाश्वेतानिमित्ततः ॥ १३७ ॥

जहार चन्द्रस्तत्कायं सखायं च कपिञ्जलम् ।
 मर्त्यो भवेति शप्तारं शशापेन्दुरपि कुधा ॥ १३८ ॥
 दुर्गेषु प्रभ्रमेत्युक्तश्चन्द्रापीडात्मना स्थितम् ।
 कपिञ्जलस्तमेवास्मिन्नश्वो भूत्वानुवर्तते ॥ १३९ ॥
 वैशम्पायन इत्यस्मिन् भूत्वा चित्तमुवैव सः ।
 पुण्डरीको हतः शप्ता वृथा चेयं तपस्विनी ॥ १४० ॥
 तद्भवन्तः प्रतीक्षन्तां कश्चिरकालमिति ब्रुवन् ।
 तिरोऽमूत्रारदस्तेऽमी शोकव्याकुलमासते ॥ १४१ ॥
 स वैशम्पायनः पश्चात् तिरश्चीं जातिमाश्रितः ।
 महाश्वेतापि मातङ्गीं प्राप्ता जातिमनुत्तमाम् ॥ १४२ ॥
 इत्युक्त्वा स्मृतजातिं मां निनीपुः शिष्यमभ्यधात् ।
 सोऽयं चण्डालकन्यायै दीयतामभिधीयताम् ॥ १४३ ॥
 स्मरार्यं ते महाश्वेते ! मनोरथसतार्थितः ।
 सोऽयं मालवराजाय शूद्रकाय निवेद्यताम् ॥ १४४ ॥
 तत्तामीष्टिर्भविषी वां स राजा नन्दिकेश्वरः ।
 भवानीशापतो जातः स्त्रीभिश्चतसृभिः सह ॥ १४५ ॥
 जिगीषाप्राहमुत्सृज्य त्रिवर्गेष्वपराहमुखः ।
 स चन्द्रापीडचरितश्रवणेन भविष्यति ॥ १४६ ॥
 इत्युक्ते तेन तां नीतस्तया चापि नृपान्तिकम् ।
 तप्राकथयमात्मीयां कथां तदनुयोगतः ॥ १४७ ॥
 ततः शशिकरानीतं स्वशरीरमशिश्रयम् ।
 महाश्वेताशरीरं च रक्षितं सोमरश्मिभिः ॥ १४८ ॥
 भवतास्तिमारूढा तं देहमपहाय सा ।
 तावावां मुक्तसंक्लेशौ स्वामेव द्रष्टुमागतौ ॥ १४९ ॥
 इत्याकर्ण्य गतं नूर्णं तस्मिन् दन्देऽभिवन्दितम् ।
 मुकुन्दचरणदन्दं प्राप्तां मामित्युवाच सः ॥ १५० ॥

वत्से ! मा मूढ विषादस्ते सम्पन्नस्ते मनोरयः ।
दिव्यरूपं पुरेव त्वं भर्तारमनुवर्तसे ॥ १५१ ॥

साम्बो मम सुतः क्रीडन् जरितारिमृषिं पुरा ।
हंसाकृत्या सरस्तोये क्रीडन्तं विसतन्तुना ॥ १५२ ॥

शतो निगलयित्वासौ मुनिना जननान्तरे ।
निगलस्पर्शि मद्धत्ते चरणद्वन्द्वमस्त्विति ॥ १५३ ॥

स राजवाहनो नाम भूत्वा दैत्यविपत्तये ।
भर्तारं तव दुःखार्तं मर्त्यस्थान्मोचयिष्यति ॥ १५४ ॥

यहूनां जन्मनामन्ते तत्सहायः स ते पतिः ।
अग्निवर्णरथप्राप्त्या भवेदग्निरयाह्वयः ॥ १५५ ॥

भवन्ति सुन्दरीत्यास्ते यज्ञवत्यपि तत्प्रिया ।
ललामश्रीरिव स्त्रीणामवन्तिनृपतेः सुता ॥ १५६ ॥

अयं ब्रूहामणिस्तस्मै कुमाराय प्रदीयताम् ।
नैव स्युर्मानुषा दोषा यस्मिन् मौलिगते नृणाम् ॥ १५७ ॥

इत्युक्ता हरिणा साहं प्रत्यागत्य पुरीमिमाम् ।
उत्तारिता वसन्तीह त्वयैवमनुगृह्यता ॥ १५८ ॥

इत्युक्त्वा तं मणिशफरकाद् रत्नमुद्धृत्य धाम्ना
न्यक्कुर्वाणं शुभणिमकरोन्मण्डनं तच्छिलण्डे ।
यन्नामुक्ते नरकमिदुरः कौस्तुभस्येव मासा
दीप्त्येवेन्दोः शिर इव हरस्याङ्गमस्यावभासे ॥ १५९ ॥

हृदयमेल्य सविभ्र^१महाविलं-
भितसञ्चिस्मरणारूपमहाविलम् ।
^२गतमियेष रिपूतमहाविल-
म्बितमयं च विहाय महाविलम् (?) ॥ १६० ॥

अथापृच्छय प्रीत्या परवति गते तत्र मिथुने
 पृथग्भूय प्रायादुदधिसदृशो दैत्यविवरात् ।
 कुमारः प्रीतात्मा जगति जनितानन्दमुदयी
 चरन् मित्रान्वेषी दिशमिव शशी मालवपुरीम् ॥ १६१ ॥
 ॥ इत्यवन्तिसुन्दरीकथासारे पञ्चमः परिच्छेदः ॥

॥ अथ षष्ठः परिच्छेदः ॥

अथासौ पथि गच्छन्तं पुरुषं नगराद् बहिः ।
 अद्राक्षीत् संनिकृष्यासौ मित्रं पुष्पोद्भवोऽभवत् ॥ १ ॥
 न जहर्ष तथोदन्वानिन्दौ तदर्शने यया ।
 कुमारः परिरम्प्येनं पप्रच्छ सुहृदां गतिम् ॥ २ ॥
 ततो यद्वाञ्छलिः सर्वानुक्त्वा कुशलिनः सखीन् ।
 स कथामित्यमारेभे विव्रिते वस्तुमात्मनः ॥ ३ ॥
 देव । त्वर्ग्यनिमित्तेन प्रलीने दीनमानसा ।
 मत्वा पिलगतं कृत्वा तद्द्वारे देवरक्षितम् ॥ ४ ॥
 यथाप्रवेशं निर्याणं नैव स्याद् पिलवासिनाम् ।
 इत्यालोच्य वयं सर्वे प्राद्रवाम दिशो दश ॥ ५ ॥
 संवरसरान्ते चम्पायां सङ्गमः समयश्च नः ।
 सोऽप्यहं विन्ध्यशैलस्य पश्चिमं भागमग्न्याम् ॥ ६ ॥
 तत्रैकं पुरुषं वप्रात् पतन्तं पश्यतो मम ।
 आभीन्मनसि निर्वेदाद् भाष्यं प्राणमुचामुना ॥ ७ ॥
 शक्यं गमन एवेनं गृहीत्वा परिरक्षितुम् ।
 शोकेहेतुं ततो दत्तुं यावत्सामर्थ्यमुत्तमे ॥ ८ ॥
 इत्याह्वय्य मघस्तं दोर्घ्यामालिङ्ग्य पारयन् ।
 तालवृन्तानिटाभोभिर्जातप्राणममाणिषम् ॥ ९ ॥

मद्र ! कस्तव निर्वेदो यः प्राणव्ययकारणम् ।

इत्युक्तः स तु सखेहं मामालोक्येदमम्यधात् ॥ १० ॥

कृतं तात ! न साध्वेतद् दग्धदेहस्य रक्षणम् ।

मयापि श्रुतिशस्त्रादौ^१ कियानपि कृतः श्रमः ॥ ११ ॥

किं तेनापजहारैकं दयिताविरहज्वरः ।

तदहो ! बलवानेप स्नेहः किं न करोत्यसौ ॥ १२ ॥

तथा हीन्दुमतीहेतोरजं प्राणैर्व्ययं युजत् ।

प्रमद्वरायै ररुणाभ्यायुपोऽर्धमदापयत् ॥ १३ ॥

इत्थं सर्वाभिभाविन्या स्नेहशृङ्खलानया ।

कृषीकृताः कियन्तो वै महान्तो मयि, का कया ॥ १४ ॥

कोऽस्य दुश्चरितं वक्तुं शक्तः कल्पशतैरपि ।

हस्तप्राक्ष्यप्यसत्यस्मिन् प्रायो मुक्तिफलान्यपि ॥ १५ ॥

इत्युद्देगवचः श्रुत्वा महतीयमहो ! व्यया ।

कस्य हेतोरपि त्वस्मिन् प्रतीतिः पितरीव मे ॥ १६ ॥

मम्येवं चिन्तयत्येका जरती पुरं एव नौ ।

क्रोशन्ती चरणाभ्याशं गत्वा सत्वरमवधीत् ॥ १७ ॥

परित्रायध्वमत्रैषा तरुणी बहुबिह्वला ।

सुखोचिता चितारूढेत्याकर्ण्याम्यपताव ताम् ॥ १८ ॥

तथावस्थां चितारूढादाहस्य शिशिरे कचित् ।

चिरं निरूप्य सैवेयं सुव्रतेत्यवधीत् स ताम् ॥ १९ ॥

अथोत्तस्थौ तयोस्तस्मिन्नतर्क्यस्तदवस्थयोः ।

विरहानलमुद्देलः प्रसस्य प्रीतिसागरः ॥ २० ॥

स संग्रमान्ते सन्तापे शान्ते मामित्यभाषत ।

मद्र ! मद्रः प्रयासस्ते फलितः श्रूयतां कथा ॥ २१ ॥

- १ यमोद्भवस्य नामाहं पुत्रो मृत्वा वणिक्पतेः ।
 समुद्रयायी नष्टायां नावि द्वीपान्तरं गतः ॥ २२ ॥
 तत्रैनामुपलभ्यान्यजन्मनि प्रिययामु^२या ।
 रममाणश्चिरायास्या वसामि स्म पितुर्गृहे ॥ २३ ॥
 श्रुत्वा पुष्पपुरीवार्ता तत्रागन्तोः कुतश्चन ।
 उदारो नावमारुह्य प्रायां धन्मुदिदक्षया ॥ २४ ॥
 घोरमारुतभमायां ममायां नावि नाविकैः ।
 दुर्दिनाभितदिग्मागैर्म(गे म^३)भं ममोऽस्मि चार्णवे ॥ २५ ॥
 मनया च सहापन्नसत्त्वया मातरं त्विमाम् ।
 तं पोतलवमालम्ब्य प्लवमानामलक्षयम् ॥ २६ ॥
 अमृत्यां लहरीवेगाद् दूरीमृतान्तरेऽचिरात् ।
 भालिष्ठम्विपमाने मथ्यतीतं रष्टिगोचरम् ॥ २७ ॥
 कं न निःस्नेहयत्याशा यतोऽहं तदवस्थया ।
 वियुक्तोऽप्यनया देहं नाजहं जीवनाशया ॥ २८ ॥
 मया तु प्लवमानेन मत्स्थपृष्ठाधिरोहिणा ।
 देवाद् द्वीपान्तरं गत्वा तस्मिन्नेकाकिनोपितम्^४ ॥ २९ ॥
 अनीये नाविकेन स्वं पोतमारोप्य केनचित् ।
 भालिद्वीपं ततः सर्वामुर्वीमन्विष्टवानिमाम् ॥ ३० ॥
 शरदः षोडशान्विष्य ग्रामं ग्रामं वनं वनम् ।
 पुं पुं च नैराश्याद् भृगौ देहमपातयम् ॥ ३१ ॥
 रश्मितोऽस्मि त्वया सेवं दृष्ट्वा गर्भस्य का कथा ।
 इत्याकुलोऽहमिच्छुक्ते जगाद् जरती च सा ॥ ३२ ॥
 वसामि मद्दुहितेयं स्वद्विरहेण जदारयसूनु ।
 कथमप्यर्णवाचीर्णां प्रासून तनयं वने ॥ ३३ ॥

१वन्यसत्वमिया बालमालम्ब्याग्निं विचिन्वती ।
 महियाभिहता मोहं गताहं बोधिता चिरात् ॥ ३४ ॥
 दृष्ट्वा द्विजवरं कञ्चिन्न बालं व्याकुलीकृता ।
 आनीये तेन यत्रासावास प्रसवविह्वला ॥ ३५ ॥
 दुःखार्ता तदवस्थां मामालोक्य व्ययिता मृशम् ।
 अदृष्ट्वा च सुतं मत्तः प्राङ्मर्तुमियमुद्यता ॥ ३६ ॥
 संस्तम्यैनां मुनिर्वाग्भिः कल्यां कृत्वौषधैश्च माम् ।
 स जगाम चिरं स्थित्वा विद्यार्थी रुचितां दिशम् ॥ ३७ ॥
 मुनेलुब्धाहरणात् पुरावां हंसरूपयोः ।
 विहः षोडशाब्दानां विगमे च समागमः ॥ ३८ ॥
 चक्रवर्तिसत्तः सनुर्मावीति २त्वद्गुदीरितिम् ।
 स्मारयन्त्या मया चैषा शरदः षोडशास्थयात् ॥ ३९ ॥
 साद्य त्वदर्शनलाभाच्चिराश विद्यया बने ।
 चितारूढा वराकीति भ्रुवत्येव स्रोद सा ॥ ४० ॥
 अथाकथयमित्यं वां पुत्रवार्ता निशम्यताम् ।
 स तस्मिन् महिषं हत्वा कुमारः करिषा हतः ॥ ४१ ॥
 सिंहगीत्या द्विपोत्क्षिप्तः कपिनोत्पीड्य पातितः ।
 येन व्यवहरत्येषा ३ जनस्तत्पुष्पमाजने ॥ ४२ ॥
 स तं गृहीत्वा जीवन्तं निस्संज्ञेयमिति क्षणात् ।
 अदृष्ट्वा जननीं निन्ये वामदेवाश्रमं मुनिः ॥ ४३ ॥
 वसुमत्या सहामात्यैर्वसतः पितुराश्रमे ।
 सकाशं राजहंसस्थाप्यनायि स ततोऽमुना ॥ ४४ ॥
 वर्षितस्तत्र भूमर्त्रा सुमत्यादिसुतैः सह ।
 दिग्जयायाद्य गच्छन्तं राजवाहनमन्वयाम् ॥ ४५ ॥

तस्मिन् विलगते देवे तमन्विष्य प्रमन् वने ।
पित्रोर्वा पादयोर्वेतं पुत्र पुष्पोद्भवोऽप्यसौ ॥ ४६ ॥

इत्युदीर्य ततः पित्रोर्मज्जन् हर्षाश्रुनिर्झरे ।
तदानन्दमयं ताम्यां सहानैषं दिनं वने ॥ ४७ ॥

अर्थसाध्यां तयोर्भृत्तिं मत्वार्योपायचिन्तया ।
श्रीःण्डमयालिख्य हुत्वार्घिं विजने वने ॥ ४८ ॥

प्रारोहप्रतिमाप्राणिक्षितिगन्धशिलादिभिः ।
आशङ्कितनिधौ देशे विविधैर्निधिलक्षणैः ॥ ४९ ॥

साधनैर्वर्तिकाभिश्च प्रत्यूहशमनैर्जपैः ।
यथाविध्यहमारम्य प्रकृष्टं वसु दृष्टवान् ॥ ५० ॥

तावदस्युदते सार्धे साहाम्यं कुर्वतो मम ।
सार्धवाहेन तप्रासीत् सख्यं सवयसा सह ॥ ५१ ॥

ममे दस्युगणे 'मच्छास्वारोप्य प्रचुरं धनम् ।
सार्धेन सह संप्राप्ता विशालां नगरीं वयम् ॥ ५२ ॥

सार्धवाहगृहं प्राप्तेष्वस्मासु सुहृदः पिता ।
प्रागेव श्रुतवृत्तान्तः पुनर्वन्मामपूजयत् ॥ ५३ ॥

अस्मत्पितृप्रणामाय स्वसुतां घालचन्द्रिकाम् ।
आहूदात् ततः कृत्यं ग्योत्स्नामयमूद् गृहम् ॥ ५४ ॥

लावण्याम्बुमयी गात्रे कालकूटमयी दृशोः ।
लीलामयी पदन्यासे सा कन्या समद्वयत ॥ ५५ ॥

तप्रस्थानां च सोत्प्राशं निपेतुर्षद्गुणो दृशः ।
तस्यां मयि च सारूप्यात् कुमुमेषोरिवेषतः ॥ ५६ ॥

तस्यां गतायामेकान्ते सार्धवाहः स मे सखा ।
भवोपन्यां तु विज्ञाप्य स्वदन्वेपथतत्परम् ॥ ५७ ॥

श्रूयतां गुह्यचामुण्डीचण्डीवाग्देवतात्मसु ।

अधीती वञ्जुलाद्येषु शकुनेषु चतुर्ध्वहम् ॥ ५८ ॥

मन्त्रवद्विरूपकान्तोमिर्भाव्यार्थशंसिभिः ।

राजवाहनमन्वेष्टुं परीक्ष्य प्रयत्नावहे ॥ ५९ ॥

इति श्रुत्वा परीक्ष्यैतदुपश्रुत्याद्यनुक्रमात् ।

तद्वानुगुण्यसन्तुष्टः स्थितोऽहं सुहृदा सह ॥ ६० ॥

स्मरन्वराविनोदाय क्रोडानलिनकं गतः ।

अदूरे गिरमश्रीपं दृष्ट्वा हतास्मत्पितृनन्तरम् ॥ ६१ ॥

त्वरितोपसृतः कान्तामद्राक्षं पालचन्द्रिकाम् ।

आक्षिपन् पाशमप्राक्षं किमित्युद्वन्वनोन्मुखीम् ॥ ६२ ॥

प्रत्यभिज्ञाय मां चाला निगृह्यामिदं चेऽप्रथा ।

दयित ! श्रूयतामस्य व्यवसायस्य कारणम् ॥ ६३ ॥

इहाम्बुविहतिव्याजान्महासेनमुता हृता ।

ततः प्रमृति कन्यामिजलक्रीडा न लभ्यते ॥ ६४ ॥

सख्यास्त्ववन्ति सुन्दर्याः क्रीडादर्शनदोहलम् ।

राज्ञे विज्ञापयिष्यन्ती स्वयमेवाहमभ्ययाम् ॥ ६५ ॥

चण्डवर्मानुजेनाहं दृष्ट्वा दारुणवर्मणा ।

तस्याप्रियमिया तस्मै पितृभ्यां चास्मि दित्सिता ॥ ६६ ॥

तदहं मृत्यवे दातुमात्मानमियमात्मे ।

इत्थं मृत्योऽपि तत् कर्तुं प्रवृत्तामित्यमाणिपम् ॥ ६७ ॥

प्रिये ! मैत्रं दुरात्मानाबुपायेन निहन्यताम् ।

त्वदन्तरङ्गमूना ते ब्रवीतु पितरौ सखी ॥ ६८ ॥

अप्यक्तं देवतयाविष्टा कयाचिद् पालचन्द्रिका ।

सा किलातुत्पजातीयं दन्यादस्याः कस्तृष्टम् ॥ ६९ ॥

इत्यनेनैव मूढात्मा न चेदेव विरंस्यति ।

सैव ब्रवीतु कन्येयं नेया तद्गृहमन्यया ॥ ७० ॥

तस्मिन् देवतया ध्वस्ते स्वजनो विक्रियेत वा ।
तथेति च ततः पित्रा नीतायां स्वयि तद्गृहम् ॥ ७१ ॥

स्त्रीभूत्वेनं दुरात्मानं हनिष्यामि रहस्यहम् ।
इत्यभ्युपगमयैनां सख्या च समगंस्यहम् ॥ ७२ ॥

सा मयोक्तं तथा चक्रे मदनार्तः ॥ दुर्मतिः ।
अन्वयध्नात् प्रियां पित्रा नीता तद्गृहमेव सा ॥ ७३ ॥

तत्सखी नाम भूत्वाहं नारीनैषय्यकर्मणा ।
अभ्यन्तरं प्रविश्यैनं मर्माघातैरमारयम् ॥ ७४ ॥

स दैवतहतः पापः कन्यादूषक इत्यलम् ।
ख्याते जगति सौहार्दात् कन्यां मद्यमदात् पिता ॥ ७५ ॥

इत्यानुषङ्गिकं प्राप्य त्वदन्वेषणकारणम् ।
उद्यतस्यास्य लब्धं मे देवदर्शनदीहृदम् ॥ ७६ ॥

इत्थं निशम्य दिष्ट्येमौ दृष्टौ नः पितराविति ।
कुमारे कथयत्येनं परीयुर्गुत्वथ ते ॥ ७७ ॥

यथार्हमभिषन्धाय श्वशुरौ पितरावपि ।
कुमारः सह तैः प्रीतः स्यन्दनेनाविशत् पुरीम् ॥ ७८ ॥

स तां सतां जन्मभूमिं सम्पदां सम्पदास्पदम् ।
जगामोज्जयिनीमुर्व्या ललामश्रियमुज्ज्वलाम् ॥ ७९ ॥

तप्पोरचितं रम्यं रत्नोद्भवगृहं गतः ।
पुरुषान् सुदृढोऽन्वेष्टुं विससर्ज नृपात्मजः ॥ ८० ॥

ततः कदाचिदाचरुयौ घालचन्द्रिकया सह ।
पुष्पोद्भवस्ते दासीयं संदिष्टा राजकन्यया ॥ ८१ ॥

ममास्मिन्नादराब्धे भाविन्युदकदानिके ।
उत्सवे तव सात्रिष्यं भर्ता सह भवत्विति ॥ ८२ ॥

तदनुज्ञाय रम्या सा राजपुत्रीति मे श्रुतिः ।
किं तथेति ब्रूयाणं सा भगति स्म नृरात्मजम् ॥ ८३ ॥

ततोऽपि रमणीया सा न दृष्टा सृष्टिरीदृशी ।
ततस्तामादिशद् भर्ता तद्रूपाळेयकर्मणि ॥ ८४ ॥

तथा न शक्यमित्युक्ते कुमारः कन्यकाकृतिम् ।
ज्ञास्यन् यज्ञवतः रूपं लिखे फलके क्वचित् ॥ ८५ ॥

दृष्ट्वा पुष्पोद्भवे चित्रं चित्रीयाविष्टचेतसि ।
स्मित्वा विस्मयमाना सा यमापे षाठचन्द्रिका ॥ ८६ ॥

अशक्यारम्भपक्षे यन्मया रूपं निरूपितम् ।
तत्तथैवेदमापन्नमुत्कण्ठा त्वत्र भिद्यते ॥ ८७ ॥

आकर्ण्य कृतिसंवादं मत्वा यज्ञवतीति ताम् ।
कुमारः स्वैरमातस्ये तत्रैवं कथयानया ॥ ८८ ॥

अथ द्वित्रिदिनापाये कुमारं षाठचन्द्रिका ।
यचिनफलकागत्य प्रियोपान्ते व्यभिज्ञपत् ॥ ८९ ॥

तदाकृत्य^१ विसंवाद्ं धेत्तु तच्चित्रकं मया ।
निन्ये कन्यापुरं दृष्ट्वा न्यस्मेष्ट च सखीजनः ॥ ९० ॥

सविक्रि^२य मृगाक्षी तन्निरीक्ष्य स्मरमन्धरम् ।
लिखे तत्र तद्रूपं कुमाराज्ञैव भिद्यते ॥ ९१ ॥

इत्यर्पितं निरूप्यैतद्विस्मयस्तिमितेक्षणः ।
पुष्पोद्भवः सुहृद्रूपाञ्च विवेद तदा मिदाम् ॥ ९२ ॥

राजपुत्रोऽपि मन्ये सा स्मरत्येवान्यजन्मनः ।
अन्यथा कथमित्यं मद्रूपसिद्धिरिति स्वयम् ॥ ९३ ॥

चिन्तयित्वा चिरं मूयः सुहृदा सह तदृष्टे ।
नीत्वा दिनं दिदृक्षुस्तां निनाय क्षणदामपि ॥ ९४ ॥

अपरेणुः सहस्राचिभ्युदयाचलचुम्बिनि ।
 समादिष्टोत्सवं द्रष्टुं समुद्दृष्ट राजवाहनः ॥ ९५ ॥
 निष्क्रम्य नगरद्वारात् सिन्धुप्रगतो ययौ ।
 पश्यन् पौरजनारम्भं तस्मिन्नुत्सवसंकुलम् ॥ ९६ ॥
 पूर्वोज्जयिनिकां रम्यां वीक्षमाणः क्रमेण सः ।
 बाह्योद्यानानि रम्यानि क्रीडास्थानमथाययौ ॥ ९७ ॥
 देवस्थानतटाकस्य निष्कुटे तटवर्तिनि ।
 कन्याभरिजनस्त्रीणां ददर्श विहृतिक्रियाः ॥ ९८ ॥
 कन्दुकेन त्रिमिश्रैः करणैरपि यद्विविधैः ।
 चित्रदुष्करमार्गेषु क्रीडन्तीरपराः स्त्रियः ॥ ९९ ॥
 पाञ्चालिकादिकाः केलिपत्रच्छेद्यानि चापराः ।
 दुर्वाचकानि कुर्वन्तीरष्टादशविधान्यपि ॥ १०० ॥
 लिपिमेदांश्च 'सिन्धुवादीन् काश्चिन्म्लेच्छाक्षराणि च ।
 प्रहेलिकादिका वाचः पराश्च परिचिन्वतीः ॥ १०१ ॥
 सङ्गीतगीतवादित्राण्यभ्यस्यन् शरिनेकशः ।
 तस्मिन्नवन्तिसुन्दर्या ददर्श परिचारिकाः ॥ १०२ ॥
 भवतीर्य रथात्ताणामभिरामैः क्रियान्तरेः ।
 विलासैर्विस्मितस्तस्मिन्नुद्याने निपसाद सः ॥ १०३ ॥
 विचित्रपुष्पोपहारे निपण्णं दृष्यमण्डपे ।
 यमापे दयितोपान्ते कुमारं भालचन्द्रिका ॥ १०४ ॥
 प्रबुद्धपद्मगन्धाढ्या वार्धिस्यार्धजलधयः ।
 देवस्थानतटाकस्य प्रेक्षन्तां देव । सम्पदः ॥ १०५ ॥
 २ दीव्यन्मन्दोदकानीति प्रायो दिव्यसरांस्ययम् ।
 अवन्तिपुरमाश्रित्य क्षितीश इव तिष्ठति ॥ १०६ ॥

नौविमानान्यमून्यस्मिन् संचरन्ति सहस्रशः ।

देवता इव दीव्यान्ति प्रीतास्तेषु पुरन्ध्रयः ॥ १०७ ॥

इत्यस्मिन्नन्तरे सान्द्रः सौरमातिशयोऽभवत् ।

तमाघ्रायाललापेत्यं व्याकुला बालचन्द्रिका ॥ १०८ ॥

योऽसावुदकसंचारी प्रासादः स्फटिकोज्ज्वलः ।

रजताद्रिसमः श्रीमानन्नास्ते राजकन्यका ॥ १०९ ॥

तावता शुश्रुवे युक्तः श्रावकत्वादिपद्गुणैः ।

कादादिदोषैरस्पृष्टः स्पृष्टाविंशतिश्रुतिः ॥ ११० ॥

द्विग्रामयोनिस्त्रिस्थानः सप्तस्वरसमुद्भवः ।

द्विसप्तमूर्च्छनायुक्तः स्पष्टाष्टदशजातिकः ॥ १११ ॥

तानैधतुरशीत्या च त्रिधावस्यस्त्रिष्टुतिकः ।

षोडशलंकृतिस्तालैर्विंशत्या च समन्वितः ॥ ११२ ॥

हृद्यो गीतध्वनिधित्राण्यातोद्यानि च सस्वनुः ।

नेदुर्ध्वदङ्गवाद्यानि रेणुर्मृणराशयः ॥ ११३ ॥

प्रकीर्णकप्रमृत्यष्टप्रमेदैर्यन्यनैर्युताः ।

विचित्रनृत्ताभिनया यमूढुर्वरयोपिताम् ॥ ११४ ॥

प्रहृष्टनरनारीकनौविमानशतैर्वृतः ।

धाससाद स तं देशं प्रामादः प्रमदामयः ॥ ११५ ॥

तरन्नीमिव तन्मन्ये स्वलावण्योदकाभ्युधौ ।

इन्दुमण्डलनिचन्द्रधाराविव निरन्तराम् ॥ ११६ ॥

केशेषु कृष्णां चरिते सुमद्रां चित्राङ्गदां दोष्णि च वारि सत्याम् ।

वर्णे च गौरी सरसां सखीषु मर्वोत्तमध्रीसहितामिवाह्वे ॥ ११७ ॥

अचिन्त्यरूपरूपां तामवन्तिनृपतेः सुताम् ।

भवन्तिमुन्दरी दृष्टा कुमारः परिपस्वजे ॥ ११८ ॥

निमृदन् सृदुवतीक्ष्णैर्निशिखैर्निखिलं जगत् ।
 दुरात्मा कारयत्येव प्राणिनः किं न पातकम् ॥ १४४ ॥
 भूक्षेपवर्ति त्रैलोक्यं कुर्वता क्लृप्तकर्मणा ।
 असंख्याः खाण्डितप्राणाः पुण्डरीकादयोऽमुना ॥ १४५ ॥
 अनेनैव प्रियाहेतोरत्यर्थं चित्तजन्मना ।
 अविषह्यस्मरावस्था वयं चेत्यं कदर्थिताः ॥ १४६ ॥
 कपप्रापते वायु शिखिपुञ्जायते शशी ।
 रम्यभूतानि वस्तूनि व्यत्यस्तानीव भान्ति मे ॥ १४७ ॥
 किं कर्तव्यमिति श्रुत्वा हृष्टः पुष्पोद्भवोऽभ्यधात् ।
 सत्यं सर्वं इमे दोषाश्चित्तजन्मनि किन्त्विह ॥ १४८ ॥
 श्लाघ्याभिजनशीलायां प्रियायां प्रथमं तव ।
 युक्तं चित्तमुवारब्धं सदृशस्नेहकारिणा ॥ १४९ ॥
 व्यतिरिक्तविकारैव त्वत्तोऽपि नृपकन्यका ।
 तदब्रामिमतप्राप्तौ विपादस्तव किं कृतः ॥ १५० ॥
 दर्पमारमवज्ञाय स्वसुरस्थाः करग्रहः ।
 तेजोऽनु रूपं तत् सर्वं कल्याणमिव लक्ष्यते ॥ १५१ ॥
 इत्यस्मिन्नन्तरे प्राप्ता विविक्ते बालचन्द्रिका ।
 आचष्ट कुशलं पृष्टा सप्रत्ययमिदं वचः ॥ १५२ ॥
 देवाय कुशलं देव्या यथावस्था निश्चम्यताम् ।
 त्वदर्शनात् प्रमृत्यस्या विरक्तिः सर्ववस्तुषु ॥ १५३ ॥
 तयाहता सखीं द्रष्टुं तुह्यतोरणगोपुरम् ।
 लक्ष्मीमयमिवाश्चर्यं प्राविशं नृतिक्षयम् ॥ १५४ ॥
 गत्वा कन्यापुरोदेशं तत्रोद्यानगता गिरः ।
 चित्राः परिजनस्त्रीणामश्रौपं तापशंसिनीः ॥ १५५ ॥
 ततः प्रदिशसस्तीरे धारायुग्मतां सखीम् ।
 मन्यामिव शुचा शोभ्यामपरयं नृपकन्यकाम् ॥ १५६ ॥

सा ना समीक्ष्य संश्रान्ता चिन्तामारकृशा भृशम् ।
अपृच्छन्मां परिष्वज्य त्वद्वृत्तान्तमनन्तरम् ॥ १५७ ॥

मयोक्तं देवि ! सोऽप्येवं किमपि व्यक्तविक्रियः ।
गतायां त्वयि संतापादकरोद् वासरक्रियाम् ॥ १५८ ॥

गते सुहृदगृहं तस्मिन्नाहूनाहमिहागता ।
मद्रे ! कथमियं जाता त्वदङ्गे कथय व्यया ॥ १५९ ॥

इति पृष्ट्वा परिष्वज्य प्रेमगाढं चिराय माम् ।
अतिगम्भीरमारेमे विविक्ते वक्तुमित्तमौ ॥ १६० ॥

सखि ! पश्यामकाश्येयमावयोः श्रूयतां कथा ।
स एव साम्भः किं गुप्त्या यज्ञवत्येव सास्म्यहम् ॥ १६१ ॥

त्वयापि श्रुतमेवावामेवं देवासुरेशयोः ।
जनित्वा मुनिशापेन प्रयाचां विरहव्ययाम् ॥ १६२ ॥

अहो ! मे हृदि नैर्घुर्य यच्चिरोपनते प्रिये ।
नास्मिष्टं कष्टमौचित्यं चिन्तितं पापया मया ॥ १६३ ॥

इत्यालपन्ती संतापे^१मजन्ती मदुरःस्थले ।
सूर्च्छया पतिता भूयः प्रत्याश्वस्येदमम्यधाम् ॥ १६४ ॥

न युक्तं सखि ! संतप्तुं संतोषविषये त्वया ।
किं ते जन्मान्तरप्रेयानचिरादनुम्यताम् ॥ १६५ ॥

वनुरूपवरप्राप्तिः पितृभ्यां तेऽनुमन्यते ।
चण्डवर्मा विरुन्ध्यात्तत् कर्तव्यो गूढसंगमः ॥ १६६ ॥

इत्यादि चिरमुक्त्वैनानामाश्वाहमिहागता ।
दुर्वचा वर्तते तस्या न जाने कीदृशी दशा ॥ १६७ ॥

इति मृदु कथयित्वा लज्जयानप्रवक्त्रां
वरतनुमभिधाय स्त्रैरमात्मीयवार्ताम् ।

१. साहं. ख.
२. भृष्य. ख. ग.

३. वेमं. क. ग.
४. गच्छ त्वं सखि संतप्तं क. ग.

निपुणमिति कुमारः पूर्वजन्मोचितार्था
रमयितुमय गाथां प्राहिणोत् प्राणनाथाम् ॥ १६८

अरुन्धती^१ मरिशरपीडितात्मनो
यदाश्रमे तरुणि ! पुराप्यदर्शयः ।.....
तदद्य ते हृदि मदनास्त्रमुद्रितं
मृदुस्मिते ! लिखितमिवात्र तिष्ठति ॥ १६९ ॥

इत्येनां तदनु विसृज्य सोपचारं
यत्रास्य प्रियजनदर्शनोत्सवोऽभूत्
भानन्दस्तिमितमना विनोदनार्थी
त देशं ससुहृदुपाययौ कुमारः ॥ १७० ॥

॥ इत्यवन्तिसुन्दरीकथासारे षष्ठः परिच्छेदः ॥

॥ अथ सप्तमः परिच्छेदः ॥

अयालोक्य द्विजं कश्चित् प्रमाते देवमन्दिरे ।
सज्जं प्रायोपवेशाय प्राप्यैनं तावपृच्छताम् ॥ १ ॥
अकस्मात् किमयं कायस्त्यज्यते को भवानिति ।
पृष्ठः प्रान्तोपविष्टाभ्यां ताम्यां भूतार्थमभ्यधात् ॥ २ ॥
अग्रहारोऽस्त्यगः त्याशाभूषणं चोलभूषिषु ।
व्याघ्रप्रामाह्वयः सोऽयं तद्देशाभिजनो जनः ॥ ३ ॥
विप्रो विद्येश्वराख्योऽस्मि ज्ञात्वा मन्त्रं कुतोऽप्यहम् ।
गारुडं तेन वित्तार्थी लब्धविद्यालवोऽभवम् ॥ ४ ॥
सर्वेषां पुरुषार्थानामर्थाधीनतया पुनः ।
अश्लिथयममर्यादं राजवेश्म किमप्यहम् ॥ ५ ॥
तत्र क्षुद्रान् पशुप्रायानपश्यं पार्थिवमुवान् ।
उपचीयन्त एवैषां मलानि त्वभिषेकतः ॥ ६ ॥
येषां दोषेषु सौहार्दं साहसेषु सहायधीः ।
नयञ्चमुद्धिर्मायाविष्वक्सीलोक्तिषु वाग्मिता ॥ ७ ॥

निर्देदकरमाचारं दृष्ट्वा तेषां दुरात्मनाम् ।

निवृत्तः सर्वसंसारान्मरणायेदमारमे ॥ ८ ॥

इति श्रुत्वा शुभां वाचं व्याजहार नृपात्मजः ।

सत्यं दुःसह एवासौ पुंसां दुर्जनतन्त्रमः ॥ ९ ॥

सन्त्येव भुवि सन्तोऽपि तुल्याः स्वार्थपरार्थयोः ।

सद्भिः सहोपवासोऽपि स्वदेतान्यैः सुखाशनात् ॥ १० ॥

अपनीयायुषि द्वेपं तद् भवाननुयातु नः ।

इति भुवति तत्रैका शिषिका समदश्यत ॥ ११ ॥

तस्यां वर्षवरप्रापैः स्त्रीजनैर्वृतमन्त्रिकात् ।

रुजा परीतेत्यामी सोमदत्तमलक्षयन् ॥ १२ ॥

सोमदत्तः सुहृत्प्रेम्णा स्वस्थीमृतः स तैः सह ।

प्रच्छाये कचनासीनो निगृह्य ज्वरवेदनाम् ॥ १३ ॥

वर्गाद्यन्तान्तस्थैर्ऋलवर्णविवर्जितैः स्वरैर्मृदुभिः ।

स चतुर्विंशतिवर्णैः स्वचरितमनुवर्णयांचक्रे ॥ १४ ॥

कुमार ! तत्राचलकानने स्व-

व्यलोकिते ताम्यति मित्रलोके ।

चरत्यवन्यामनुषारियार्त्रं

वनोर्निमाडिन्यपरा मयापे ॥ १५ ॥

ततो मार्गे तत्पुलिने निलीने

विलोक्य मत्वा पतितं कुतोऽपि ।

पटान्तमानीय चरन्नटव्यां

व्यलोक्यं विप्रकगार्तरूपम् ॥ १६ ॥

विचार्यते केन वनं स्वयैत-

न्मथैवमुक्ते लपितं च तेन ।

अकिञ्चनः किञ्चन याचमानः

प्राणक्रियां लाटपतेर्नयामि ॥ १७ ॥

छाटोत्तमे तत्र च मत्तकाले
 कन्यानिमित्तं प्राप्तिं पारियात्रेस् ।
 प्रवर्तमाने कटकानुवर्ती
 चराम्परण्ये पारियाचनाय ॥ १८ ॥

एवं मयाकर्ण्य मणौ प्रीतिर्णे
 विप्रे ततः प्रीततरे प्रयाते ।
 प्रमीलितः किञ्चन तं च विभं
 किमप्यनीकं पुरतो व्यलोकि ॥ १९ ॥

ते मामवोचन् परिवार्य कोपा-
 न्मित्राणि चान्ये मणयः क्व चेति ।
 नावैमि किञ्चित् पुलिने मयैत-
 न्माणिक्यमालोकितमित्यवोचम् ॥ २० ॥

एतावनान्यान्पि पञ्च चोरा-
 नानीय तान् नः कटकं नयन्तः ।
 ते मानवाः कर्णकटु कणन्तः
 कारालयं नो निषमस्य निन्दुः ॥ २१ ॥

उक्ता विविक्ते तु मया किमेतत्
 के यूथमित्यूचुरमी च चोराः ।
 छाटोऽयमग्रापचिते रिषाव-
 प्यलं निरुक्तुं न तु पारियात्रः ॥ २२ ॥

तत्कन्यकां छाटपतिः प्रतीतां
 नाम्ना च वामाश्रितलोचनेति ।
 आकर्ण्य तूर्णं परिणेतुकामः
 प्रचक्रमे मिश्रतया प्रयातुम् ॥ २३ ॥

अवेत्य तन्मिह्रतयाप्यरातेः
 प्राप्तिर्न युक्तेति विचार्य
 भ्रमात्यमिश्रावनिपात्युक्ता-
 मनीनयत्तामपि पारियात्रः

पद्मापि चोराः कटकानुयाता
 अमात्यपुत्रानुचरा वयं ते ।
 रत्नानि लाटालयमेतत् वैसी-
 त्यचोरयामात्रं निलीयमानाः ॥ २५ ॥

वने कचिच्चोरितरत्नमेकं
 व्युत्तं ततः प्राप्य निकेतमार्ताः ।
 एतन्निमित्तं पुनरप्युपेता
 द्धान्ता वयं चैवमर्नाकवीरैः ॥ २६ ॥

साकण्यं चैतच्छरणेन यन्त्रं
 लूटा वयं नक्तममैव चोरैः ।
 लुप्त्वालयं कान्यपि याभिराना-
 मादूय कन्याकटकं प्रपन्नाः ॥ २७ ॥

तत्रैकतो यामयतीविरामे
 क्लृप्तान्निमीलन्नयनोऽप्युत्तरे ।
 पथेन नारीमपि मारयन्तं
 कम्प्यलङ्काररुचा व्यलोक्ये ॥ २८ ॥

तं मारयित्वा यानितामयोचं
 का त्वं किमित्यलपितं च तन्व्या ।
 अथैतु कन्यापरिचारिकां मां
 कल्याणार्थमा मम मानपालः ॥ २९ ॥

अमात्यपुत्रं प्रणयी च योऽयं
 कल्याणिना काठपुरं प्रणीतः ।
 प्रपण्टको नाम चमूपतेर्नः
 पुत्तान्तकं पतिपतेः कुमारः ॥ ३० ॥

मैत्री परा पत्न्यानेन चार्थं
 चित्तमन्तरे समेज्ज रात्री ।
 प्रेमातुर्नीचं प्रतिकूलरूपां
 मां मारयन् कारयिष्ये स्वपातः ॥ ३१ ॥

लाटोत्तमे तत्र च मत्तकाले
 कन्यानिमित्तं प्रति पारियात्रम् ।
 प्रवर्तमाने कटकानुवर्ती
 चराम्बरण्ये परियाचनाय ॥ १८ ॥

एवं मयाकर्ण्य मणौ वितीर्णे
 विप्रे ततः प्रीततरे प्रयाते ।
 प्रमीलितः किञ्चन तं च विभं
 किमप्यनीकं पुरतो व्यलोकि ॥ १९ ॥

ते मामवोचन् परिवार्य कोपा-
 न्मित्राणि चान्ये मणयः क्व चेति ।
 नावैमि किञ्चित् पुलिने मयैत-
 न्माणिक्यमालोकितमित्यवोचम् ॥ २० ॥

एतावनान्यान्पि पञ्च चोरा-
 नानीय तान् नः कटकं नयन्तः ।
 ते मानवाः कर्णकटु कणन्तः
 कारालयं नो नियमय्य निन्दुः ॥ २१ ॥

उक्ता विव्रिते तु मया किमेनत्
 के यूथमित्युचुरमी च चोराः ।
 लाटोऽयमग्रापचिते रिषाव-
 प्यलं निकर्तुं न तु पारियात्रः ॥ २२ ॥

तत्कन्यकां लाटपतिः प्रतीतां
 नाम्ना च वामाश्रितलोचनेति ।
 आकर्ण्य तूर्णं परिणेतुकामः
 प्रचक्रमे मित्रतया प्रयातुम् ॥ २३ ॥

अवेत्य तन्मिद्वतयाप्यरातेः
 प्राप्तिर्न युक्तेति विचार्य कन्याम् ।
 अमात्यमित्रावनिपालयुक्ता-
 मनीनयत्तामपि पारियात्रः ॥ २४ ॥

पञ्चापि चोराः कटकानुयाता
 अमात्यपुत्रानुचरा वयं ते ।
 रक्षानि लाटालयमेत्य वैरी-
 त्यचोरयामात्र निलीयमानाः ॥ २५ ॥

वने कचिच्चोरितस्त्रमेकं
 च्युतं ततः प्राप्य निकेतमार्ताः ।
 एतन्निमित्तं पुनरप्युपेताः
 श्रान्ता वयं चैवमनीकवीरैः ॥ २६ ॥

आकर्ण्य चैतच्चरणेन यन्त्रं
 लूत्वा वयं नक्तममैव चोरैः ।
 लुप्तालये कान्यपि यामिकाना-
 मालूय कन्याकटकं प्रपन्नाः ॥ २७ ॥

तत्रैकतो यामवतीविरामे
 ह्यमान्निमीलन्नयनोऽप्युगन्ते ।
 पत्रेण नारीमपि मारयन्तं
 कमप्यलङ्काररुचा व्यलोके ॥ २८ ॥

तं मारयित्वा वनितामवोचं
 का त्वं किमित्यलपितं च तन्व्या ।
 भवैतु कन्यापरिचारिकां मां
 कल्याणवर्मा मम मानपालः ॥ २९ ॥

अमात्यपुत्रं प्रणधी च योऽयं
 कत्याणिना कालपुरं प्रणीतः ।
 प्रकण्टको नाम चमूपतेर्नः
 कुलान्तकः पालुपतेः कुमारः ॥ ३० ॥

मैत्री परा पत्युरनेन चायं
 चिरायमाणे रमणेऽत्र रात्री ।
 प्रेम्णानुनीय प्रतिकूलरूपां
 मां मारयन् कारुणिकं त्वयाप्तः ॥ ३१ ॥

इतीरितां वाचमवेत्य वाप्यां
 रक्तावलितं परिपूय कायम् ।
 वेटापतेरुच्चलिते रवाव-
 प्याकर्णयं व्याकुलरावमेवम् ॥ ३२ ॥

मित्रं प्रमाप्यात्मनिकेनेऽपि
 व्यलीकमारोप्य च मानपालः ।
 प्रकण्टकं पीलुपतिप्रयुक्तै-
 र्नियन्त्रितो यातायितुं प्रणीतः ॥ ३३ ॥

न युक्तमित्यत्र च मानपाले
 कूराणि कर्माण्यविनीत एव ।
 प्रकण्टकः किं च तयोक्तमेतत्
 कोऽप्याचरन्मारयितुं ममेति ॥ ३४ ॥

लोकप्रलापानिति तत्र चित्रा-
 नाकर्ण्य तूर्णं विचरन्नुपान्ते ।
 तां पारियात्रावनिषलकन्यां
 न्यरूपयं तत्र च पर्वतान्ते ॥ ३५ ॥

मारातुरः किञ्चन चिन्तयित्वा
 विमुच्यतां मन्त्रिकुमार आर्तः ।
 एतन्मयवाक्रियज्ञामुना ने-
 त्यवोचमुच्चैः करमुध्नमय्य ॥ ३६ ॥

ते पञ्च चोरा अपि मानपालं
 परीयुरुन्मृत्युं षष्ठं रिपूणाम् ।
 याता वयं यत्र च चित्तचोरी
 तं पर्वतं वैरिनिवारणाय ॥ ३७ ॥

कन्या तु कामाचितविक्रिया मां
 ग्रीष्मादेनाननमालुलोके ।
 अ.लोक्य तत्रान्तिकवर्तिनी मा-
 मित्यालपन्मन्त्रिकुमारकान्ता ॥ ३९ ॥

वक्त्रान्मम त्वच्चरितान्यवेत्य
 प्रतियमत्राप्यतिमानवेन ।
 रूपेण रम्येण पराक्रमेण
 क्रीतेषु ॥ कर्मकरी कुमारी । ४० ॥

इत्यन्तरे मन्त्रिकुमारपूषां
 मामन्ववर्तन्त परे च वीराः ।
 लाटः पुनः पालिपतिप्रणीतां
 वार्तामधेत्याकुलमापपात ॥ ४१ ॥

रोषैरनेकानुचरं विचित्रै-
 रालातचक्रेण च वारणेन ।
 रणान्तरे लाटपतिं रिपुं तं
 यमालयं प्रापयमात्तकोपम् ॥ ४२ ॥

पत्रेण मन्त्री मतिपालनामा
 तां पारियात्राय दिनाय वार्ताम् ।
 श्रितः परं तेन त्रितिर्य कन्या-
 माकारयन्मामपि वीरकेतुः ॥ ४३ ॥

प्राप्तेयमापत् पुनरामयात्मा
 मामेवमूचे च त्रिलोक्य मन्त्री ।
 कार्यान्तरात् तान् ! वयं प्रान्नाः
 पुरा पुरारातेमवान्तेषुर्याम् ॥ ४४ ॥

मालावती नाम च वीरकेतोः
 पत्नी त्रिणेत्रं चिरमर्चयन्ती ।
 ते कन्यकापत्यमयाचतैनां
 श्रितः पिनाकी पुनारेत्युवाच ॥ ४५ ॥

कन्या वितीर्णा वरवर्णिनी ते

यः कन्यकायाः कलयेत् करान्तम् ।

अनर्चिता त्रानपि चेन्ममत्तून्

चित्तामयेन प्रियते पुरायम् ॥ ४६ ॥

इत्येवमेनामपि पारियात्रः

कुर्यामभिन्नान्ततयेति मत्वा ।

तां मत्तकालाय निनाय कन्या

(मुक्ता विपश्चा)पतिता तत्रेयम् ॥ ४७ ॥

अवन्तिपुर्यां त्वरया पुरारिं

ततोऽर्चयामेत्यमुयाप्यमैव ।

आनीतवान् मामयमत्र च त्वा-

मालोक्य निर्वा(ण इवामयो मे) ॥ ४८ ॥

इति श्रुते मन्त्रिणि तत्सुते च

प्रपुञ्ज्य पूजां मनुज्रेन्द्रसनुः ।

हरार्चनोल्लाषसहस्रदायः

पुष्पोद्भवस्यालयमाविवेश ॥ ४९ ॥

पुष्पोद्भवस्याय समीक्ष्य माता

दिष्टमैव दष्टः कृपयामुनैव ।

उज्जीविताहं विपिने विपक्षे-

त्यादिश्य विघ्नेश्वरमापपात ॥ ५० ॥

तस्मिन् दिने मित्रप्रमाजरम्ये

गते परेषुः स तु सौमित्रेयः ।

प्राप्य विघ्नेश्वरसोमदत्ता-

नुपदरे प्राक्रमतामिधातुम् ॥ ५१ ॥

अजायतैवं जरितारिशापात्

साम्भ्यः कुमारोऽयममुष्य देवी ।

अवन्तिसुन्दर्यजनि स्मरन्ती

परस्परं तौ क्षणमैक्षिषाताम् ॥ ५२ ॥

अथाविपक्षस्मरविक्रियोऽपि तां
प्रियापदत्तां गुरुणा नृपात्मजः ।
समानतापामपि नोद्विषक्षते
त्रातुः परोक्षं न तु हर्तुमीहते ॥ ५३ ॥

कालात्ययं न क्षमते विकारः
सन्तर्कितस्तत्र मयाश्लुषायः ।
योऽस्मात्तु मायाकुशलः स राज्ञे
विदर्शयेत् कानिचिददमुनानि ॥ ५४ ॥

सविस्मयायाभिजनादिरम्यं
तमेव निर्दिश्य वरं सुनायाः ।
आहूय पित्रा विधिवद् वितीर्णा
विवाहयेत्तामचिन्ता कुमारम् ॥ ५५ ॥

व्यामोह्य मायामिरशेषमेवं
निर्वर्तिने तेन विमोर्विवाहे ।
देव्येव रक्षिष्यति सारह---
.....चक्षामपि तत् कियेत ॥ ५६ ॥

तयेति ताभ्यामनुमन्यमाने
स्वकान्तया तामपि सौत्रनेयः ।
निवेदितार्थानकरोत्त्रेन्द्र-
(मुपेत्य विद्येश्वर एव) मूचे ॥ ५७ ॥

मायारवधीनी विविधास्वहं तद्
देवानुगृह्णात्ववधानदानात् ।
व्यामोहनं त्रीढितमिन्द्रजालम्
इति त्रिभेदां प्रवदन्ति मा(याम्) ॥ ५८ ॥

.....शेषाद्
दुरत्ययास्तत् पुनरिन्द्रजालम् ।
विलोक्यतां विस्मयनीयमेवं
स्वयोगपिच्छां प्रभयांचक्रर ॥ ५९ ॥

प्रादुर्धभूवुः पुर(तश्च नागा-)
 स्तद्भक्षिणः पक्षिगगास्ततोऽपि ।
 बहुप्रकारानिति दर्शयित्वा
 योक्ष्यन् वरेण्येन वरेण कन्याम् ॥ ६० ॥

शस्त्रेण राजा शकलीकृतो य-
 स्त्वया सुतस्तस्य तपस्यतोऽमूत् ।
 स चक्रवर्ती मविता तवेमां
 लभेत पुत्रीमिति भूपमूचे ॥ ६१ ॥

सविस्थायः स्वामनुमान्य देवीं
 सुतां नरेन्द्रः स्वयमाजुहाव ।
 मायामयी लोकसमक्षमन्या
 कन्या कृता विस्मयदर्शिनीति ॥ ६२ ॥

आहूय मायामयमानसार-
 मन्त्रिप्रधानेन ततः कुमारीम् ।
 विधेश्वरः कल्लवविवाहवेषं
 तं दर्शयामास नरेश्वराय ॥ ६३ ॥

कुमारमेत्याग्निरयोऽपि तावद्
 गुरून् समानेतुमयोत्पपात ।
 क्षणेन च प्राप विमानमेकं
 सर्वान् समारोप्य स्वामदेवान् ॥ ६४ ॥

ततो मुनिन्द्रैः सह राजहंसं
 राजर्षिमभ्यागतमभ्यनन्दत् ।
 अवन्तिनाथः पितरौ कुमारौ
 मुनिं च सानन्दमना ववन्दे ॥ ६५ ॥

तं वामदेवो वरमेवमूचे
 काटाश्रयं वरन ! जगत् समस्तम् ।
 तस्मिन्निमेषादिसदृक्षमेदे
 कालेऽपि सन्तो विवदन्त एव ॥ ६६ ॥

वर्षं मानुषमाहु-

दिव्यमहोरात्रमयनयुग्मयुतम् ।

दिन्यानां वर्षाणां

चतुर्युगं द्वादशसहस्रम् ॥ ६७ ॥

तेष्वेकसप्ततिं प्र-

त्येकैको मनु(रिहा)तीतः ।

संप्रति वैवस्वत इ-

त्यूर्वा अपि सप्त ते मनवः ॥ ६८ ॥

तच्च पट्टनं पुरित-

मवशिष्टारोपणेन तु सहस्रम् ।

प्राञ्चमहः सैव निशा

..... ॥ ६९ ॥

जलहिमतापवहानाम्

अर्काक्षुनां तदा सुपुष्पाद्याः ।

सप्त विवस्वन्तस्ते

भूत्वाशु दहन्ति सुवनानि ॥ ७० ॥

संवर्तकजलदस्त-

क्षिर्वाप्यो..... ।

..... ये

शाम्यत्यवकाशविरहेण ॥ ७१ ॥

एकार्णवे स्वकुक्षौ

कृत्वा शेते जगत् सहस्रशिराः ।

प्रतिशुष्य स्वनिशान्ते

स स्रज(ति)..... ॥ ७२ ॥

सर्गादावात्ममुवो

मर्षाचिरासीत् स काश्यपमवाप ।

तत आसन्नादित्वा-

विवस्वतस्तेषु मनुरभवत् ॥ ७३ ॥

निरीक्ष्य तत् संग्रममुक्तनादं
नरेन्द्रकन्या नितरां खरोद ।
(अन्तःपुरा)रक्षिवलं विलोक्य
स्यालाय राज्ञेऽभिदधे कुमारम् ॥ ८१ ॥

स चण्डवर्मा खयमेव कोपात्
तद्ग्रातृहन्तुः सुहृदं निहन्तुम् ।
प्रचक्रमे त.....
..... ॥ ८२ ॥

.....निधनोन्मुखान्यां
तां दर्पसाराय विनीय वार्ताम् ।
यद्धं कुमारं च सहैव नीत्वा
रुधे दण्डेन स चण्डवर्मा ॥ ८३ ॥

संप्राप्य चम्पेदपर.....
.....निःसहायम् ।

.....
सुतां च हत्वा शिपिरं प्रपन्नः ॥ ८४ ॥

इयेष चैनां परिणीय हतुं
स दर्पसारानुमतेः कुमारम् ।
तदाश्रयैर्गन्धगजाग्र.....
.....मगधेन्द्रसूतोः ॥ ८५ ॥

.....
..... ।
मुक्त्वा तदद्ग्री निगलं सुरस्री-
मूत्वा प्रणम्याम्यमणत् कुमारम् ॥ ८६ ॥

अस्म्यप्सराः सोममरोचिजाता
मुमञ्जरी नाम दिवि(प्रमन्ती)
जन्ममुर्ध्व-
। जाटपादेः ॥ ८७ ॥

मनोरपीक्ष्वाकुरमुष्य.....

.....मित्रादपि मानसारः ।

स एष नाम्ना खलु रत्नदेव्याः (व्यां ?)

कन्यामयं रत्नमवाप देव्याम् ॥ ७४ ॥

गृहाण तामित्सुदकञ्च मित्रा

स पातयामास कुमारपाणौ ।

निधाय वह्निं विधिवत् पुरोधा

विधिं विवाहोचितमाचचार ॥ ७५ ॥

वधूचरे गर्भगृहं प्रविष्टे

गते मुनीन्द्रे सहराजहंसे ।

आदाय विद्येश्वरसोमदत्तौ

पुष्पोद्भवोऽपि स्वगृहं प्रपेदे ॥ ७६ ॥

सविस्मये राजकुले सतापे

विज्ञाय मायेति नृपे कुमारः ।

विस्रम्भयन्नर्मकथान्तरैस्तै-

रेमे रमण्या रमणीयमूर्तिः ॥ ७७ ॥

अधोपहृतः श्वशुरेण राज्ञा

विलोकनाय प्रतिप्रारियात्रम् ।

आदाय तस्यानुमतेः स्वकान्तां

ससौमित्रेयः प्रययौ पुरोधाः ॥ ७८ ॥

नक्षत्रताराकुलमन्तरिक्षं

सन्दर्शयन्न्रिन्दुमरीचिगौरः ।

शरन्निशि प्राणसर्मा कुमार-

स्तस्यै जगद्वृत्तमुदाजहार ॥ ७९ ॥

ततस्तयेत्यं विविधान् विशेषान्

निर्विशय निद्रानुभवावसाने ।

अवोधि घट्टं निगलेन पश्य-

न्नात्मीयमद्भुप्रिदितयं कुमारः ॥ ८० ॥

निरीक्ष्य तत् संग्रममुक्तनादं
नरेन्द्रकन्या नितरां स्रोद ।
(अन्तःपुरा)रक्षिवलं विलोक्य
स्यालाय राज्ञेऽभिदधे कुमारम् ॥ ८१ ॥

स चण्डवर्मा स्वयमेत्य कोपात्
तद्भ्रातृहन्तुः सुहृदं निहन्तुम् ।
प्रचक्रमे त.....
..... ॥ ८२ ॥

.....निधनोन्मुखाभ्यां
तां दर्पसाराय विनीय वार्ताम् ।
षट् कुमारं च सहैव नीत्वा
स्रोध दण्डेन स चण्डवर्मा ॥ ८३ ॥

संप्राप्य चम्पेश्वर.....
.....निःसहायम् ।
.....
सुतां च हृत्वा शिविरं प्रपन्नः ॥ ८४ ॥

इयेष चैनां परिणीय हर्तुं
स दर्पसारानुमतेः कुमारम् ।
तदाश्रयैर्गन्धगजाग्र.....
.....मगधेन्द्रसूनोः ॥ ८५ ॥

.....
..... ।
मुक्त्वा तदङ्घ्रीं निगलं सुरक्षी-
भूत्वा प्रणम्याम्यमणत् कुमारम् ॥ ८६ ॥

अस्म्यप्सराः सोममरीचिजाता
सुमञ्जरी नाम दिवि(भ्रमन्ती)
कदाचिदासं जलजन्ममुग्धै-
निवद्धवक्त्रा पयि जालपादैः ॥ ८७ ॥

मनोरपीक्ष्वाकुरमुष्य.....

.....मित्रादपि नानसारः ।

स एष नाम्ना खलु रत्नदेव्याः (व्यां ?)

कन्यामयं रत्नमवाप देव्याम् ॥ ७४ ॥

गृहाण तामित्युदकञ्च पित्रा

स पातयामास कुमारपाणौ ।

निधाय चाह्नि विधिवत् पुरोधा

विधिं विवाहोचितमाचचार ॥ ७५ ॥

वधूवरे गर्भगृहं प्रविष्टे

गते मुनीन्द्रे सहराजहंसे ।

आदाय विद्येश्वरसोमदत्तौ

पुण्योद्भवोऽपि स्वगृहं प्रपेदे ॥ ७६ ॥

सविस्मये राजकुले सत्तापे

विज्ञाय मायेति नृपे कुमारः ।

विसम्भयन्नर्मकथान्तरैस्तै-

रमे रमण्या रमणीयमूर्तिः ॥ ७७ ॥

अयोधूतः श्वशुरेण राज्ञा

विलोकनाय प्रतिपारियात्रम् ।

आदाय तस्यानुमतेः स्वकान्तां

ससौव्रतेयः प्रययौ पुरोधाः ॥ ७८ ॥

नक्षत्रताराकुलमन्तरिक्षं

सन्दर्शयन्निन्दुमरीचिगौरः ।

शरन्निशि प्राणसर्मा कुमार-

स्तस्यै अगदवृत्तमुदाजहार ॥ ७९ ॥

ततस्तथेत्थं विविधान् विशेषान्

निर्विश्य निद्रानुषवावसाने ।

अयोधि बद्धं निगलेन पश्य-

चात्मीयमक्षप्रद्वितयं कुमारः ॥ ८० ॥

निरीक्ष्य तत् संग्रममुक्तनादं
नरेन्द्रकन्या नितरां रुरोद ।
(अन्तःपुरा)रक्षिवलं विभोक्त्य
स्यालाय राज्ञेऽभिदधे कुमारम् ॥ ८१ ॥

स चण्डवर्मा स्वयमेव कोपात्
तद्भ्रातृहन्तुः सुहृदं निहन्तुम् ।
प्रचक्रमे त.....
..... ॥ ८२ ॥

.....निधनोन्मुखाभ्यां
तां दर्पसाराय त्रितीय वार्ताम् ।
धृष्टं कुमारं च सहैव नीत्वा
रुरोध दण्डेन स चण्डवर्मा ॥ ८३ ॥

संप्राप्य चम्पेश्वर.....
.....निःसहायम् ।
.....
सुतां च हृत्वा शिपिरं प्रपन्नः ॥ ८४ ॥

इयेष चैनां परिणीय हर्तुं
स दर्पसारानुमतेः कुमारम् ।
तदाश्रयैर्गन्धगजाग्र.....
.....मगधेन्द्रसूनोः ॥ ८५ ॥

.....
..... ।
मुक्त्वा तदङ्ग्री निगलं सुरङ्घ्री-
भूत्वा प्रणम्याम्यमणत् कुमारम् ॥ ८६ ॥

अस्म्यप्सराः सोममरीचिजाता
सुमजरी नाम दिवि(भ्रमन्ती)
कदाचिदासं जलजन्ममुग्धै-
निषद्वक्त्रा पयि जालपादैः ॥ ८७ ॥

क्षोषान्ममोरदन्युतद्वारयष्टि-
 स्पृष्टेन रोषादधर्मपणान्ते ।
 शशास्मि दृष्टे ! मय शृङ्खलेति
 द्विजेन मन्दोदकवापिकायाम् ॥ ८८ ॥

प्रसाधमानेन मयेन्द्रियाणा-
 मक्षीणशक्तित्वमकारि तेन ।
 मासद्वयं त्वच्चरणोपितायां
 मोक्षश्च पश्चादभवं तथैव ॥ ८९ ॥

तामाददे मानसवेगसूनु-
 विद्याधरः प्राप स दर्पसारम् ।
 तेनापकर्तुं नरवाहनाद्ये
 दत्तेऽद्य विद्याधरकर्णधारे ॥ ९० ॥

स्वसुः प्रदानं युचराय तस्मै
 प्रतिश्रुतं तेन स जातु कान्ताम् ।
 त्वदङ्गसुष्ठामवलोक्य कोपा-
 न्मया तवाहमिद्विदितयं ययन्ध ॥ ९१ ॥

मुक्तोऽद्य शपः करवाणि किं ते
 प्रसीद देवेति नतानताङ्गी ।
 मद्गतपाश्वासय वासु ! कान्ताम्
 इतीरिता तेन दिवं जगाम ॥ ९२ ॥

अद्यायाध द्विपरमुपारुह्य तं कोपवह्नि-
 ग्रासीकुर्वन् रिपुघटमसौ रोपताम्रायताक्षः ।
 अन्तर्गोदाद् विषह्नविधौ चण्डरमाणमन्तं
 नीत्वायान्तं सुहृद्(मपहारारव्यम)मे ददर्श ॥ ९३ ॥

मुक्त्वा चम्पेश्वरमुपगतं तस्य साहाय्यहेतो-
 स्तत्रोपेतं तदनु मङ्गलं मित्रलोकं विलोक्य ।
मेवे दीर्घैरुभय.....

मन्दाकिन्याः पुलिनमुदितानन्दमुपनिवेन्दुः ॥ ९४ ॥
 ॥ इत्यवन्तिमुन्दरीकथागारे मधमः परिच्छेदः ॥

॥ अथ अष्टमः परिच्छेदः ॥

अथासौ सिकतोद्देशे निषीदन् (समुपस्थितान् ।
 आश्लिष्य सुहृदःसर्वान्)तुरूपमुपाचरन् ॥ १ ॥
 युद्धा सम्बन्धिनस्तेषां धनमित्रादिकानसौ ।
 अभिनन्द्यात्मनो वृत्तं विस्तीर्यैतयोरापि ॥ २ ॥
 (शुश्रूषुश्चरितं तेषामन्वयुद्धक क्रमे)ण तान् ।
 अपहारः प्रणम्याथ स्ववृत्तान्तमवर्णयत् ॥ ३ ॥
 नगरन्ध्रगते देवे शृगयित्वा भवद्गतिम् ।
 चरन्नाकर्ण्य चम्पायां मरीचिं नाम तापसम् ॥ ४ ॥
 जिज्ञासुस्त्वद्गतिं तस्माद्विन्ध्यज्ञानजुषो मुनेः ।
 गत्वा तदाश्रमं तस्मिन्नपश्यं विवशं मुनिम् ॥ ५ ॥
 कुतो मरीचिरस्मान्नः प्रतिपत्स्ये सुहृद्गतिम् ।
 महात्मा स किलेत्युक्तः स मां प्राह स्म निःश्वसन् ॥ ६ ॥
 तादृशो मुनिरासीत् तं गणिका काममञ्जरी ।
 ववन्दे जातु जातातिर्भाता च पुनरापतत् ॥ ७ ॥
 पृष्टा किमित्यवोचते चरणौ शरणं गता ।
 आमुत्रिकमुस्त्रायेत्यं जननी च व्यजिज्ञपत् ॥ ८ ॥
 एषा मे दोषमाचष्टे स्वाधिकारावतारणम् ।
 एष खल्वधिकारो नो दुहितुः साधु वर्धनम् ॥ ९ ॥
 अङ्गक्रिया मिताहारैः पोषणं धातुवर्धनैः ।
 उत्सवः सर्वदा पुसां शैशवे नातिदर्शनम् ॥ १० ॥
 शिक्षा चानङ्गविद्यानां नृत्तवाद्यादिवोधनम् ।
 वार्तावबोधनं शस्त्रेष्वाजीवज्ञानलम्भनम् ॥ ११ ॥
 क्रीडा सजीवनिर्वीच्यतादिष्ववतारणम् ।
 अम्यासनं जनादासादम्यन्तरकलासु च ॥ १२ ॥

यात्रोत्सवादिषु स्फीतमण्डनायाः प्रकाशनम् ।
 सङ्गीतादिषु तद्वित्तैर्नैपुणख्यापनं जनैः ॥ १३ ॥
 पीठमर्दविटप्रायैः शीलमाधुर्यवर्णना ।
 अनल्पेन च शुल्केन स्थापनं यौवने(स्थिते) ॥ १४ ॥
 विशिष्टगुणयुक्ताय स्वतन्त्राय समर्पणम् ।
 गुणाढ्यायात्पशुत्केऽपि दानं बह्वपदेशतः ॥ १५ ॥
 अस्वतन्त्राय वा दत्त्वा गुरुम्यः शुल्कसंग्रहः ।
 (गान्धर्वेण धनालाभे स्वीकृत्य स्वा)मिनं धनैः ॥ १६ ॥
 नीत्यागम्य धनादानं दुग्धप्रायेण विग्रहः ।
 लुब्धस्य रागिणस्त्यागोत्थापनं प्रतिद्विस्तिता ॥ १७ ॥
 असारस्यावमानैर्वाक्नर्जनै(रपवाहनम्) ।
 भर्षदैर्धनिभि(र्भूयः) संयोजनमिति स्थितिः ॥ १८ ॥
 गणिकायाश्च युक्ता नो गम्यं प्रत्यनुरागिता ।
 सत्यामपि क्वचित् प्रीतौ मातृवाक्यान्तत्क्रमः ॥ १९ ॥
 स्वधर्म(मनवेक्ष्येयं क्वचि)द् वैदेशिके द्विजे ।
 रमते स्वप्ययेनैषा कुटुम्बं चावसादितम् ॥ २० ॥
 निषिद्धा वनवासाय प्राप्तेयं चेत्तपस्यति ।
 संस्थास्यते जनः सर्वोऽप्यत्रैवेति रुरोद सा ॥ २१ ॥
 आश्वास्यैर्ना तपश्चर्यादुश्चरत्यनिदर्शनैः ।
 निर्ददत मुनिनाप्येषा जाता निश्चलनिश्चया ॥ २२ ॥
 काटेनानुचितक्लेशा प्यवमायाद् विरंस्यति ।
 गायतामिति तेनोक्तस्तयेनि स्वजनो ययौ ॥ २३ ॥
 मयस्या परिचरन्त्येनमर्पेनाकुमुमोक्षयेः ।
 त्रिपर्वपटया वाया न विगन्तु मान्तराज्यन् ॥ २४ ॥
 एकान्ते मा तद्विगूये प्रमत्तादर्धकामयोः ।
 धर्ममेवातनं मन्ये यत्ताभ्यां नैव वाप्यते ॥ २५ ॥

तथा पितामहादीनां श्रूयतां खल्वतिक्रमाः ।
 न धर्मपीडां कुर्वन्ति श्रेयान् धर्मस्ततो मतः ॥ २६ ॥
 इत्याकर्ण्योत्पणप्रीतिरम्यधादयि ! सुन्दरि ! ।
 अर्थकामानभिज्ञोऽहं कीदृशाविति सावधीत् ॥ २७ ॥
 कृप्याद्युपायस्तीर्यप्राप्त्यर्थोऽर्थस्त्वर्जनात्मकः ।
 अनुत्तरसुखस्पर्शः कामः स्त्रीपुंसयोरिति ॥ २८ ॥
 तन्निश्चयासजत्तस्यां मृदात्मा तद्गृहं गतः ।
 तया समाजमन्येषुः स निन्ये नृपसन्निधौ ॥ २९ ॥
 जिताहमनया दास्यमग्युपेतमिति प्रभुम् ।
 प्रणनामापरा सापि स्तुता जनतया ययौ ॥ ३० ॥
 तमृषिं पुनरि(त्यूचे स्वार्थः) कर्तव्य इत्यसौ ।
 प्रिये ! किमेतदित्युक्ता सा तत्कारणम्यधात् ॥ ३१ ॥
 यया पराजितं तस्मिन् भवदावर्जनं प्रति ।
 पणवन्धस्तया (मेऽमूत् कृतार्था त्वत्प्रसादतः) ॥ ३२ ॥
 तच्छ्रुत्वा जातवैराग्यः शून्यमेव न्यवर्तत ।
 सोऽहमस्मि क्षणेन स्यां त्वदर्थापादनक्षमः ॥ ३३ ॥
 अस्यां वसाह्मपुर्यामित्यधास्तमगमद् रविः ।
 (नीत्वा निशां सहानेन नगराबोदचालिपम्) ॥ ३४ ॥
 बहिर्विहारमासीनमाधिक्षीणमरूपिणम् ।
 ऐक्षे क्षपणकं पृष्टः शोकहेतुमग्निश्रवत् ॥ ३५ ॥
 श्रेष्ठिपुत्रोऽहमत्राढ्यो विरूप इति (कीर्तितः ।
 अन्यः सुन्दर)को नाम विश्रुतः कान्तिमानमूत् ॥ ३६ ॥
 तयोर्नो वसुरुपोत्थस्पर्धयोः पौरधान्त्रकाः ।
 प्रकृष्टगणिकाप्रार्थ्यः श्लाघतामित्यकल्पयत् ॥ ३७ ॥
 (मां पुनर्ग)णिकारत्नं चकमे काममञ्जरी ।
 तया स्वायत्तसर्वस्वस्त्यक्तः कौपीनमात्रकः ॥ ३८ ॥

लोकापहासलक्षत्वं प्रपन्नो जैनवर्त्मनि ।

अवतीर्णोऽस्मि सौकर्यात्तस्मिन् दुःसहयन्त्रणः ॥ ३९ ॥

श्रुतिवर्त्मापवादेन प्रवृद्धानुशयः स्वयम् ।

एकान्तमेत्य शोचामीत्याकर्ण्याहममाणिषम् ॥ ४० ॥

मा विपादीर्निजैर्धुम्नैर्योजयामीति तां पुरीम् ।

आविशन्नक्षधूर्तानामपश्यं केलिकौशलम् ॥ ४१ ॥

क्वचित् प्रमादविन्यस्तशारके हसितं मया ।

किं त्वं शिक्षयसि द्यूतं देविष्यामि त्वयेति माम् ॥ ४२ ॥

अभिधायेतरः क्रोधाद् व्यतिपज्य जितो मया ।

समिक्काय समर्प्याहं जितद्रव्यार्धमुत्थितः ॥ ४३ ॥

विमर्दकः सुहृन्मेऽमूद् यन्मूलं द्यूतमापतत् ।

ततो यथावदश्रौपमाब्जलुब्धजनं पुरम् ॥ ४४ ॥

तत्स्करत्वेन लुप्त्वा तान् कृत्यवर्त्म प्रवर्तयन् ।

गाढे तमसि गूढात्मा लुब्धागारमचोरयम् ॥ ४५ ॥

निर्गत्य नृपमार्गे मां विलोक्य व्यधितां स्त्रियम् ।

दृष्ट्वा क्व यासि कासीति ब्रुवाणं भणति स्म सा ॥ ४६ ॥

धार्य ! कन्यास्मि पुर्यस्यां नाम्नाहं कुलपालिका ।

धनमित्राय पित्राहं जातमात्रा प्र(तिश्रुता ॥ ४७ ॥

अर्थिषा)त्कृतसर्वस्वं तमनादस्य दुर्विधम् ।

अद्यार्थपतये नाम प्रदित्सति पिता तु माम् ॥ ४८ ॥

तदमङ्गलमप्राप्य श्वो मार्वीति निशि (स्वयम् ।

यामि प्रियतमागारम)धैनां दययान्वयाम् ॥ ४९ ॥

ततोऽहं रक्षिसंघाते सर्पदष्ट इवापतम् ।

सा कन्या मत्त्रियोगान्मे मार्या भूत्वाश्रुमुख्यमूत् ॥ ५० ॥

मुद्रादिभिरुपक्रम्य काल.....

.....प्रायां श्रोत्यायाहं सहानया ॥ ५१ ॥

धनमित्राय तां नीत्वा तस्करोऽहमिति मुवन् ।
सम्भाव्येत(वितः?) परं तेन प्रहर्षद्वेवदात्मना ॥ ५२ ॥

तया सह(ह. पुरीमेनां) जिह्वासन्तं निवार्य तम् ।
आसितव्यमिहैव स्यात् प्रज्जाशैथिल्यमन्यया ॥ ५३ ॥

तश्चयाव स्वमावाप्तमिमामित्यमुना सह ।
नीत्वा पितुर्गृहं सर्वं मुपित्वा निरयासिपम् ॥ ५४ ॥

मार्गे मत्तगजं दृष्ट्वा तेनार्यपतिमन्दिरम् ।
लुप्त्वा मुक्त्वा च तं मूयः प्राप्यालयमश्वेवाहि ॥ ५५ ॥

श्रुत्वा मासावधिं श्रान्तनिवाहं तमुपहरे ।
धनमित्रमयांशोचमाचक्ष्वैवं नरेश्वरम् ॥ ५६ ॥

देव ! मद्यमनुज्ञाप वधिंतां मयि दुर्विधे ।
कुबेरदत्तः स्वां कन्यामन्यस्मै दिरंसतीत्यहम् ॥ ५७ ॥

यस्य जिह्वासुरादिष्टः केनापि जटिना बने ।
नैर्धन्यमूलं मत्सैतद्वत्त्वा मे चर्ममक्षिकाम् ॥ ५८ ॥

मन्त्रसिद्धोऽहमस्मामिः साधितेयमिहानया ।
कृतकृत्स्नश्चिरं भूत्वा विशामि जरसा रसाम् ॥ ५९ ॥

अन्यायात्तं धनं कृत्वा तस्यैवान्यच्च विरसात् ।
आराधिता सती प्रातः स्वर्णपूर्णा भवत्यसौ ॥ ६० ॥

बणिग्म्यो गणिकाम्यो वा दुर्ये चेयं मदन्यतः ।
ईदृशः कल्प इत्युक्त्वा प्रावच्छिद्रमयाविशत् ॥ ६१ ॥

देवानुमत्या मोक्तव्येत्यसावप्यनुमस्यते ।
न कश्चिदेनं मुष्णीयादित्युक्त्वा स्वगृहं व्रजेः ॥ ६२ ॥

उत्प्लप्से च ततः कन्यां जनश्रीर्यश्च नो भवेत् ।
इत्यादिष्टः स हृष्टात्मा ययोकमनुत्तस्थितान् ॥ ६३ ॥

कदाचित् काममस्रयां मगिनो रागमस्रयी ।
नर्तयामास नृत्यन्ती चित्तजेन समं म)नः ॥ ६४ ॥

घनमित्रः स्मरार्तं मामवशुष्येदममवीत् ।

धन्या सा गणिकाकन्या यैवं त्वन्मनसि स्थिता ॥ ६५ ॥

भावस्तस्यास्त्वयि व्यक्तः स्मरास्त्रव्ययिता(निशम् ।

गुणशुल्काहमित्या)स्ते सा निषेधति च स्वसा ॥ ६६ ॥

चिन्त्यं कृत्यमिहेत्यस्या ज्ञायस्या पणितं मया ।

मुपित्वा चर्मरत्नं ते दद्यां देया यदि स्वसा ॥ ६७ ॥

मृदया बाढमिस्युक्ते..... ।

.....मृयान्वमवं प्रियाम् ॥ ६८ ॥

मूत्वार्यपतिपृष्ठो मे प्रणिधिः स विमर्दकः ।

निजस्यो(र्भस्स्यो ?)दारकं चर्मस्तेयं धोतयति स्म सः ॥ ६९ ॥

.....दितः ।

आहूयार्थपतिं मूपस्तस्याह्वानमचोदयत् ॥ ७० ॥

स तु मदग्राहिताभिज्ञः प्रागेवोज्ञयिनीं गतः ।

॥ ७१ ॥

त्वाम.....मिया ।

क्रोधादर्थपतौ कारां प्राप्तिं काममञ्जरी ॥ ७२ ॥

विरूपकाय दत्त्वार्थं निस्त्रीमृताजिनाशया ।

घनमित्रमु.....वताम् ॥ ७३ ॥

आर्तेनैव मया चोक्ता विविक्ते काममञ्जरी ।

प्रायो रहस्यनिर्मेदादाहूतासि त्वयोदिते ॥ ७४ ॥

हते च मयि घालेयं न जीवे..... ।

.....तमित्यय पन्धकी ॥ ७५ ॥

तदपार्थगतौ रूढं निर्देक्ष्यामि ततो हतम् ।

इति स्मापसमीपे सा तमेवाचष्ट तस्करम् ॥ ७६ ॥

उदारकगिरा राज्ञा स जी..... ।

.....स्वैरं परिणीतवति प्रियाम् ॥ ७७ ॥

तच्चैर्यातत् पुरं जातं व्यत्यस्तार्धिधनिम्रजम् ।

अथाहं चोरयामीत्यं पा..... ॥ ७८ ॥

.....मिर्मुक्तो मदेनापि तयापदा ।

धनमित्रः प्रिया चेमौ रक्षयाविति विचिन्तयन् ॥ ७९ ॥

सृगालिकां प्रियाप्रेष्यां..... ।

.....धनमित्रस्य तस्याश्वाजिनमौक्तिके ॥ ८० ॥

मुषिरवा कृतकृत्योद्दामेत्थं संगतयोरिति ।

क तन्निहितमित्यस्य पत..... ॥ ८१ ॥

.....च्छलात् कर्णे कर्तव्यं कथितं मया ।

रक्षिभिश्चारकं नीतस्त्वदध्यक्षेण भूयशः ॥ ८२ ॥

चर्मरत्नप्रदानाय मत्सितो ना..... ।

.....सृगालिका ॥ ८३ ॥

फलितरत्नत्रयः प्रोक्तो धनमित्रस्तथा मया ।

न्यवेदयन्नुपायासौ मित्रवत् कोऽपि तस्करः ॥ ८४ ॥

मुष्णन्नजिनरत्नं मे रक्षिभिर्निदयगृह्णन् ।

तन्मे दापयितुं देवः प्रसीदस्विति भूपति ॥ ८५ ॥

प्रत्यर्पयितुकामस्तदद्य त्वां न जिघांसति ।

धात्रीमुखेन संसृज्य राजपुत्री परं मया ॥ ८६ ॥

धम्बलालिकानुसस्ते मथ्यातिस्त्रिगुणमवच्च सा ।

ततः कान्तकनामानं दधं बन्धनरक्षिणम् ॥ ८७ ॥

कामार्ता राजकन्या त्वां विलोक्येति व्यलोभयम् ।

उच्छिष्टवापताम्बूलवस्त्रव्यतिकरादिना ॥ ८८ ॥

अप्रकार्यैव कन्यायाः स दूरमुदमाद्यत ।

सुरुक्षया प्रवेष्टव्यं त्वयान्तरिति मद्विरा ॥ ८९ ॥

सुरुक्षाकरणाय त्वमुन्मत्तेन मुमुक्षितः ।

इत्थं तपोपनीतेन प्रतिश्रुत्य विमोचनम् ॥ ९० ॥

मुक्तमन्धः सुरुक्षामप्यखनं बन्धनोदरात् ।
 निहृत्य निहनिष्यन्ते निहृत्यैनं सुरुक्षया ॥ ९१ ॥
 गत्वा कन्यापुरं तस्मिन् मोषाय कृतनिश्चयः ।
 प्रज्ज्वलन्मणिदीपं तं प्रविश्य नृसकन्यकाम् ॥ ९२ ॥
 विस्रब्धसुषामद्राक्षं निद्रानिभृतविप्रमाम् ।
 शशिमण्डलसंकाशपर्यङ्कतलशायिनीम् ॥ ९३ ॥
 शरदम्बुधरोत्सङ्गशय्यामिव शतहृदाम् ।
 तस्करस्यापि मे चेतस्तथैव मुपितं तदा ॥ ९४ ॥
 अशरीरशराविद्धो नात्रबुद्धोऽस्मि किञ्चन ।
 अनाच्छिष्यन्न शक्नोमि स्यात्तुमाच्छिष्टया ध्रुवम् ॥ ९५ ॥
 क्रन्दिष्यते तदत्रैवं कर्तव्यमिति चिन्तयन् ।
 आलिरव्य तदवस्थां तामार्यश्च फलके क्वचित् ॥ ९६ ॥
 अलिखं मत्प्रतिच्छन्द तत्पदद्वन्द्वगोचरम् ।
 ॥ ९७ ॥

त्वामयमावद्धाञ्जलि

दासजनस्तमिमर्षमर्थयते ।

स्वपिहि मया सह सुरत-

व्यनिकरखिन्नैवमेव त्वम् ॥ ९८ ॥

इत्थं निष्क्रम्य कश्चिन्मे बद्धो नागरिकः सुहृत् ।
 एवं हतः कान्तकस्ते लभ्यं निर्भिद्य तत्पदम् ॥ ९९ ॥
 इत्थं तमभिधायाय प्रस्थितः समृणालिकः ।
 मार्गे नागरिकापाते वायुग्रस्त इवामवम् ॥ १०० ॥
 यथाचे सा तु मन्माता भूत्वा मदग्रहणाय तान् ।
 किमप्यबद्धमुक्त्वाहं धावितः सान्वधावत ॥ १०१ ॥
 उन्मत्तमेव मत्वा मां विनिवृत्तेषु रक्षिषु ।
 गत्वास्मद्गणिकावासं तथैवागमयं निशाम् ॥ १०२ ॥

सम्भूय सुहृदान्येद्यः प्रत्यापन्नात्मतेजसः ।

मरीचेरवबुद्धयैवं भवत्प्राप्तिमवास्थिषि ॥ १०३ ॥

कान्तकस्यापचारं तन्निधनञ्च निवेदयन् ।

कारकाधिकृतश्चक्रे राज्ञा नागरिकः स मे ॥ १०४ ॥

तन्मुखेन तथा गत्या गत्वान्तः समगंसि च ।

मृगालिकोक्तमद्वार्तरक्तया राजकन्यया ॥ १०५ ॥

चण्डवर्मवलाक्रान्ते तस्मिन्नेवान्तरे पुरे ।

अमर्षणे रणे क्षिप्रं गृहीते चण्ड(सिंह ?)वर्मणि ॥ १०६ ॥

धलादम्यालिकां धालामपहृत्य प्रियां मम ।

प्रवृत्ते परिणेतुञ्च प्रचण्डे चण्डवर्मणि ॥ १०७ ॥

अहं तस्योत्सवोद्देशं प्रविश्य निमृतायुषः

अजिग्रहं करं मृत्योस्तत्करग्रहणेन्मुखम् ॥ १०८ ॥

वेपमानां प्रियामन्तःपुरं प्रापस्य निष्पतन् ।

देवदर्शननामैतद् भागवेपमयासिषम् ॥ १०९ ॥

इति प्रीतः प्रशस्यैतन्निश्चम्य नृपनन्दनः ।

उपहारमथापृच्छत् स वद्धाञ्जलिर्म्यधात् ॥ ११० ॥

एषोऽप्यहं विदेहेषु कदाचितापसीगृहम् ।

विश्रमायाविशं सा मदर्शनादश्रुमुख्यभूत् ॥ १११ ॥

अनुयुक्ता मया दार्ढ्यं निश्चस्योवाच तापसी ।

प्रहारवर्मा नन्वत्र श्रूयते मिथिलेश्वरः ॥ ११२ ॥

स पुरा मगवान् गत्वा विक्रम्य तुमुले मृधे ।

प्राणितः स्वपुरं गच्छन्निरुद्धः पथि लुब्धकैः ॥ ११३ ॥

तत्सुतेन करस्थेन ग्रष्टाहं सार्धविद्वे ।

व्याघ्रक्षता क्षणं जहे बालस्त(स्कर)दारकैः ॥ ११४ ॥

अरक्ष्ये वृष्णिपालेन स्वस्थायां मयि मत्सुता ।

तत्रागत्याप्रवीत् सर्वं शबरग्रहणं शिशोः ॥ ११५ ॥

किरातेनात्मनो रक्षा वधस्तस्योद्विषतः ।

स्वदेशजेन यूनासीदात्मोद्वाहः समागमः ॥ ११६ ॥

इति श्रुत्वोपसृत्येमां पुंसां तेन समं पुरीम् ।

अदहाव महादेव्याः श्रोत्रे पुत्रकवार्तिना ॥ ११७ ॥

स राजा ज्येष्ठपुत्रेण दैवाद् विकटवर्मणा ।

चिरं निगृह्य चन्द्रोऽमूनीता देव्यपि घन्धनम् ॥ ११८ ॥

साहं प्रवजिता देवीं सुता मे कल्पसुन्दरीम् ।

अमजतौ सुतौ स्यातामघ त्वत्सदृशाविति ॥ ११९ ॥

श्रुत्वाहमपि जा(ताश्रुः) सोऽहमस्मि तवात्मजः ।

अलमस्मि च तं हन्तुं न जानन्त्यत्र मां जनाः ॥ १२० ॥

इत्युक्त्वा ग्राहिताहारो हर्षनिर्भरया तया ।

देवीमुखेन तं हन्तुं किञ्चिज्जाल(मचिन्तयम्) ॥ १२१ ॥

तस्यान्तःपुरवृत्तान्तं मयि पृच्छति सा सुता ।

तत्रोपेत्य प्रहृष्टा मां निशम्याचष्ट तत्प्रिया ॥ १२२ ॥

रूपशीलवयोरम्या कलासु कुतकौशला ।

भर्तारमभिमूयास्ते नित्यशूरमदक्षिणम् ॥ १२३ ॥

इत्याकर्ण्य तया तस्मिन् देव्यास्तत्समनिन्दया ।

अनुरूपवरस्त्रीणां स्तुत्या वैरमवीवृधम् ॥ १२४ ॥

कुसुमादिप्र(दानेन) प्रवणायां मदाकृतेः ।

दर्शनाद्बद्धमावायाः कामोन्मादमवर्धयम् ॥ १२५ ॥

(एतावानेवायं ग्रन्थ उपलब्धः)